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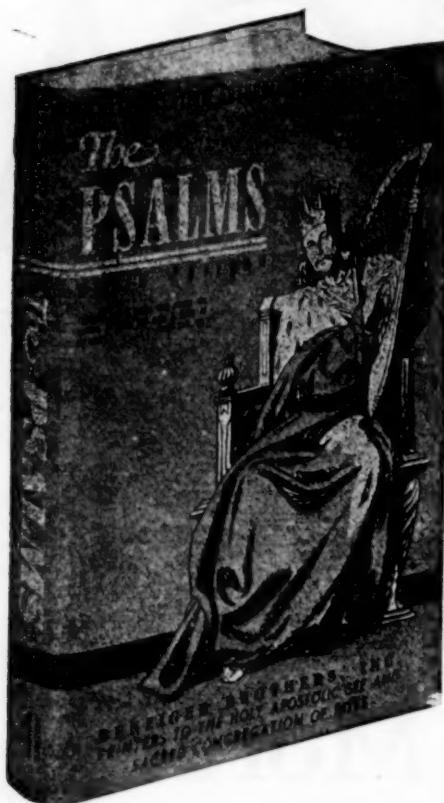
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COMMENT ON THE WEEK

Truman to Congress. In a comprehensive message which ran to thirty-two pages, pamphlet size, President Truman laid before Congress a legislative program that will keep it occupied for months to come. While there was nothing very startling, or even new, in the statement—since his return from Potsdam, Mr. Truman, in various ways, has made the Administration position on proposed and pending legislation fairly clear—it was heartening to see him emphasize several controversial items which mean much to the country's future. This Review, recalling the runaway inflation after World War I, welcomed especially the frank warning that the cost of living, including rents, food and clothing, must continue to be strictly controlled. We liked, also, his unequivocal support of the Fair Employment Practice Committee, support which, in view of the solid Democratic South, required considerable political courage. With the President's plea for special transition tax adjustments, we are likewise in general agreement, as well as with his recommendation that Congress begin a systematic study of taxation with a view to changing and modernizing the whole unwieldy tax structure. The opening words of the message, welcoming Congress back from a "well-merited" vacation and praising its contribution to the war effort, were nicely calculated to smooth relations between the executive and legislative arms of the Government. It was a good message, sane, direct, common-sensed—just about what the country has come to expect from Mr. Truman. The second session of the 79th Congress is off to a good start.

Labor Day Statements. Enjoying their first holiday since 1941, the nation's workers were the Labor Day subject of numerous speeches and statements. Said General Jacob L. Devers: "The combat soldiers of the Army Ground Forces realize that the soldiers of the production line were also a vital part of the armies that licked the Germans and the Japanese." Asst. Secretary of War Robert P. Patterson was equally gracious. "American workers were members of the great team which made possible our brilliant military success," he said, adding, "I want to extend my thanks and congratulations to every one of them." Several Cabinet officers, including Secretary of Labor Schwellenbach, Secretary of the Treasury Vinson and Secretary of Interior Ickes, united their voices to the chorus of appreciation. Because of his position, special importance was attached to Mr. Schwellenbach's statement. In a realistic appraisal of the present situation, the new Labor Secretary chose to stress the duty incumbent on organized labor to strive for the common good. "I urge you members and leaders of unions throughout the country," he said, "to be constantly aware of your obligations and your opportunities in achieving a fuller measure of democracy." And he added: "Develop within yourself, and inspire in your fellow-unionists, an increasingly sensitive interest in the responsibility of labor to the common good." He pleaded with labor not to make the mistake committed by management in the past of not assuming its responsibilities, warning that the penalty for selfishness would be Government regulation. Responsible labor leaders, who have been striving in recent years to use the influence of their unions to promote the national welfare, will be encouraged by the Secretary's words to intensify their efforts. They may feel, however, and not without good cause, that Mr. Schwellenbach's emphasis, in view of labor's constructive programs, was not happily placed.

Church and Labor. Writing in 1891, Leo XIII declared in *Rerum Novarum* that the Church

... does her best to enlist the services of all classes in discussing and endeavoring to further, in the most practical way, the interests of the working classes; and considers that for this purpose recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

Nationwide reports on Labor Day sermons and statements show that Christian social thinkers and the teaching Church are very much alive to their responsibility to the working-man. Bishop Ready of Columbus, preaching at the Labor Day Mass in his cathedral, asserted that "the lives and welfare of citizens have the highest priority on the wealth and resources of the nation." That our wage-dependent citizens might enjoy wider social benefits, he proposed the following objectives for our national economy: 1) full employment; 2) comprehensive social security; 3) a guaranteed annual wage; 4) family allowances; 5) worker participation in management; 6) greater social consciousness; 7) fair employment practice and 8) an equilibrium between wages and prices, and between agricultural prices and industrial prices. In San Diego, Bishop Buddy recalled the debt of gratitude the nation owes labor, both for its achievement in production and its contribution of sons and daughters to the armed forces. Bishop Haas, of Grand Rapids, preaching at the Catholic Labor Alliance Mass in the Chicago cathedral, stated that private initiative must be maintained, but insisted "that it operate to the production of enough goods and services for all the people." He added: "We hold that wealth for the few, scarcity and private enterprise can in no sense be set up as the ends or goals of an economic regime."

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Stars and Stripes Over Okinawa. The Cairo Conference statement of December 1, 1943, signed in the names of the United States, Great Britain and China, proclaims: "The Three Great Allies are fighting this war to restrain and punish the aggression of Japan. They covet no gain for themselves and have no thought of territorial expansion." It was for the purpose of reconciling these pledges with the strategic needs of the United States that the trusteeship system of the international organization was established. State Department officials do not hesitate to admit that the statement referred to means nothing if it does not mean Iwo Island, in the Bonin and Volcano groups, and Okinawa, in the Ryukyus. The plan of the Navy Department presented to Congress for a system of fifteen major naval bases in the Pacific, including these two sites, has presented a sharp problem to our diplomats. The Navy officials are strongly inclined to demand that these Japanese possessions should pass over to the sovereignty of the United States, without even the shadow of international control which is envisioned in the strategic provisions of the United Nations trusteeship system. Wiser heads have cautioned against this new form of Yankee imperialism. Admiral Raymond A. Spruance, Fifth Fleet commander, has questioned the political wisdom of retaining hard-won Okinawa. He regards American possession of that island as a potential sore spot in future international relations. He has implied that no nation has a right to demand military bases for purely offensive purposes. If Okinawa is needed to keep Japan at peace, it is pointed out, the proper agency for that purpose is the international security organ.

Red Flag Over the Kuriles. Soviet expansionism into the Pacific through occupation of the long chain of desolate, fog-bound, Japanese islands that enclose the Sea of Okhotsk finds the United States at present in no position to protest. Secretary Byrnes has revealed that this country has no particular objection to Russian control of the Kurile Islands. He denied, however, that any agreement had ever been attempted or reached at Yalta, when this question was first "discussed." It is understood that the United States and Britain would rather have left the question open until a formal peace conference, despite the certainty of the outcome. American opposition to ultimate Soviet dominance in this region could not be very weighty, as the southerly outlying Japanese islands are viewed by this country in the same light as the Russians view the Kuriles. For the Kuriles, as for Okinawa and Iwo, identical fates will be in order. By the terms of the Potsdam ultimatum, these outlying Japanese possessions, whether to the south or to the north, are left to the disposal of the victor Powers. This means, in effect, that these islands will either pass into outright control of the United States and of the Soviet Union, respectively, or they will be delivered to the trusteeship system of the United Nations, under the provisions for "territories detached from enemy states as a result of the Second World War." It is known that under the provision of this Charter,

the areas designated as strategic under this system are for all intents and purposes under the sovereignty of the administering Power, since the Security Council has no right of inspection or supervision. If the Russians refuse to put the Kurile Islands under even this nominal control of the United Nations, there will be a strong temptation for the United States to adopt the same attitude with regard to such islands as Okinawa and Iwo, thus frankly and freely repudiating the clear promises of the Cairo Conference. On the other hand, should the United States decide to put such islands under the trusteeship system, she will then be in a position to insist upon like action by Russia in respect to the Kuriles.

Control of Atomic Bomb. Two specific proposals on what to do with the atomic bomb may soon be before the American people. On his arrival in London to take part in the preparations for the first plenary session of the United Nations, Edward R. Stettinius suggested that this country might put the atomic bomb at the disposal of the Security Council. Contrary to general impression, this does not mean sharing the secret of the bomb. It means that the United States would engage to employ the bomb in any enforcement action decided upon by the United Nations. The military provisions of the Charter make it possible for the secret and use of the bomb to remain exclusively in the control of American commanders and technicians, who at the same time act as agents of the Security Council. Another proposal, much more difficult to implement, is the international control over atomic power that can be used in bombs. The Rev. Richard M. Fagley, Secretary of the Commission on a Just and Durable Peace, of the Federal Council of the Churches of Christ, has appealed for prompt action to this end. While emphasizing that spiritual power alone can cope with atomic power, Dr. Fagley takes the view that the religious forces of the country should seize upon whatever practical expedients lie before them in the way of political controls through the international organization. "The main thing to stress," he says, "is the need to provide the maximum possible assurance that no one nation or bloc of nations could use atomic weapons as instruments of national policy." If something is not done now, he believes, toward alleviating the fear that is rising in all countries that do not possess the bomb secret, a new armaments race among scientists may develop, far surpassing in feverishness the worst periods of the past.

Traffic in Humans. Make what allowances we will, we cannot get away from the impression that a report in the *New York Times* for September 4 smelled exactly like a bill-of-sale posted up in a Roman or a pre-Civil-War slave market. Stating that the 300,000 German prisoners of war now in this country are going to be turned over to France, beginning in December, the dispatch goes on to say that "the United States is also giving 30,000 to Belgium, and 15,000 to Luxembourg. The British are giving 15,000 to Belgium to complete her request for 45,000." What right have the United Nations to engage in what can seem only a barter in human lives and destinies—save the "right" that no one dares say them nay? Manpower is without doubt needed in many devastated countries; prisoners of war may be used for that purpose until the final settlement of the peace; but this kicking around of German prisoners from pillar to post, this herding them off from one country to another at a simple request, with no stipulations as to time-limit, conditions of work, the desperate need for them in the rebuilding of their own country—this certainly gives a

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cynical brush-off to the "human dignity" that sprang so easily to our lips when we trumpeted out our war aims. The American people would like to know if the Administration will bring its influence to bear on the other United Nations for the issuance of a clear, fair, definite statement on slave labor. To continue with the present haphazard, formless and (to the lay mind) principle-less policy seems to us nothing less than a repudiation of Abraham Lincoln and Emancipation, to say nothing of Christ and the Sermon on the Mount.

Decade of Utility Regulation. In the midst of the sensational news developments of the past fortnight, the tenth anniversary of the Public Utility Holding Company Act passed almost unnoticed by large sections of the daily press. Originally introduced in Congress as the Wheeler-Rayburn bill, the Act was designed to end unconscionable abuses in the administration of the country's huge \$16-billion electric-light-and-power industry. Almost immediately, Section 11 (b) (1) of the Act—the "death sentence" clause calling for geographic integration and corporate simplification of holding companies—became the subject of acrimonious debate,

and its constitutionality has not yet been passed on by the Supreme Court. Meanwhile, however, under the skilful direction of the Securities and Exchange Commission, which administers the Act, the process of corporate simplification has gone steadily onward. By the end of last June, the Commission had issued thirty-two integration orders and thirty-one orders directing simplification of corporate structures and an equitable distribution of voting power among security-holders. Only eleven of these cases have been appealed to the U. S. Circuit Courts of Appeal and, except for one minor issue, the Courts have unanimously upheld the Commission. While there is still some strong opposition to the "death sentence" clause, the utility industry now appears to endorse almost all the rest of the Act. Many of its fears have proved unfounded and its original opposition to the Act seems, in retrospect, to have been ill advised and short-sighted. Certainly, a large part of the investing public, which had been mercilessly fleeced, never shared this apprehension. After ten years, the Public Utility Holding Company Act stands as a major and constructive effort of the early New Deal.

WASHINGTON FRONT

REORGANIZATION of a vast jumble of departments and bureaus to bring the machinery of the Federal Government out of the frock-coat-and-goatee era is the aim of a half-dozen major bills to be before Congress and the country in the coming months. Reforms in executive, military and legislative fields are proposed and, after consideration of the pressing problems of reconversion, they are top-drawer business.

President Truman has asked Congress for authority for broad-scale reorganization of the Executive branch. Another proposal would substitute a single boss for the three-man surplus-property board. Senators Byrd and Butler are pushing a bill to bring independent Government corporations under closer Congressional scrutiny.

There is a bill to unify land, sea and air forces into a single national defense department, and Congress has a special committee at work seeking ways to gear its own legislative machinery to 1945.

Mr. Truman will have trouble getting full authority to reorganize; the cry of "dictatorship" was raised against Franklin Roosevelt on this issue. No one fears the blunt Missourian on that score, but a flock of agencies will seek exemptions, and their pet Congressmen will go to bat for them.

The Army and Navy, having defeated together much of the world at arms, will battle each other over proposals for a single defense department. The Army and the Air Force favor such unification but Navy brass and braid balk. Support for the idea is gaining on Capitol Hill, though, and Mr. Truman is believed for it. As a Senator he criticized Army-Navy waste and duplication. The recent Pearl Harbor reports helped the aye side on this question of unification.

The move for a one-man surplus-property boss should pass (with Bernard Baruch and Will Clayton, who urged it long ago, saying "I told you so"). The Byrd-Butler bill will have tough going.

Archaic seniority rules will be a stumbling block to real Congressional reorganization. Chairmen boss committees today not because they are good but because they have hung on a long time. They will not want to give up their prerogatives.

CHARLES LUCEY

UNDERSCORINGS

FORCED MIGRATION of Germans from Poland, Upper Silesia and Czechoslovakia involves 12,000,000 persons, about half of them Catholics. The wretched plight of these migrants, sent penniless over the border, was of special concern to the German Bishops at their Fulda meeting. Count von Galen, Bishop of Muenster, symbol of Christian resistance to Hitlerism, declared this mass shift of peoples to be "the tragic consequence of the evil perpetrated by the Nazis," and urged a Christian approach.

► South Africa now has its first Catholic University. It is named after Pope Pius XII and is situated at Roma, in Basutoland. The opening took place during the recent meeting of the Hierarchy of South Africa.

► Fifty-five priests, a Superior General and three Provincials of Religious Orders met at Raleigh during the last week of August to discuss work among the colored of North Carolina. Most Rev. Vincent F. Waters, Bishop of Raleigh, sponsored the meeting and presided at the sessions.

► The National Newman Centenary Conference, held at Beaumont Jesuit College, Old Windsor, England, drew 500 Catholic scholars from sixteen countries, including the United States.

► The new Superior General of the Sulpicians is Very Rev. Pierre Boisard. He was elected at a General Chapter held at Issy, near Paris, and replaces the late Cardinal Verdier, who died on May 9, 1940.

► Hiroshima numbers among its Catholic institutions a novitiate of the Helpers of the Holy Souls. They also conducted a kindergarten and a play-school, in addition to visiting the sick poor and tubercular, among whom they had many converts. The foundation was made in 1935 from Chappaqua, N. Y. At the war's outbreak there were nine Sisters—American, English and Belgian—in addition to some Japanese junior professed and native novices and postulants. Three of the Sisters were interned in Tokyo.

► Theobald J. Dengler, New York attorney and Catholic lay leader, is now civilian liaison officer between the United States Army and the German Catholic Bishops.

► A Guild of Catholic Professional Social Workers has been formed in London, according to *Religious News Service*, to promote opportunities for study and discussion in aspects of social work of interest to Catholics.

W. J. G.

MVA: THREAT OR PROMISE?

JOSEPH B. SCHUYLER

DAMAGE caused by the droughts and floods in the Missouri Basin gives rise to two problems, the second far more intricate than the first. The first is purely material and, like most material problems, will sooner or later be solved by the ingenuity of American technicians and engineers. But the second problem, necessarily involved in our attempts to solve the first, raises some fundamental and sensitive issues of social philosophy and political morality.

We have met and solved the material problems of nature before—problems of health and safety, transportation and communication, and many others; and we shall continue to meet and solve them so long as men inhabit this world. So there is not much cause for worry about whether or not we shall be able to get water into the parched farm-lands of the upper Missouri Valley, or check the swirling, plundering waters of the many thousand miles of river system in flood, or harness those same waters to supply power for our industries. We shall make a navigable stream of the unruly Missouri, and we shall conserve our soil and protect our homes and barns from its periodic ravages. We shall reclaim for human use over 500 million acres of irrigable land, and we shall increase the benefits of electricity in the Missouri Valley States. In short, we shall soon solve that entire material problem.

TWO MAJOR PROBLEMS

No one, of course, doubts that there is a problem, or that the people affected by it deserve its quick solution. The Missouri has had eleven major floods in the past hundred years, the three in 1943-44 resulting in \$112 million damages. In the past twenty years the floods have taken 244 lives. Industries are numerically below par in the region because they can get neither cheap electric power nor cheap transportation—though the river can be exploited for both. Production and consumption of electricity in the region is far below the national average, although it is one of the richest farm areas in the world. People have been leaving the valley by the hundreds of thousands, though millions of acres of land which they need merely require some irrigation to become highly productive. Neither the world nor the nation has ever been overfed; so we cannot afford to watch the annual inundation of about 1,800,000 good acres of farm land, nor the annual loss to the Gulf of Mexico of a ton of rich top-soil from each of the 439 million acres in the Missouri Valley. Yes, there is a problem, but we can solve it.

It will not be so easy, however, at least on the face of the matter, to solve that problem without disturbing many honest champions of American democracy—and this is our second problem. The fundamental principles of American democracy include personal liberty and the non-interference of the National Government with whatever can be adequately handled by private enterprise or local units of government. Political history testifies irrefutably to a consequent yielding of personal liberty whenever the second of those principles is in any way surrendered. We know that those principles concur with Catholic social philosophy, and hence we have a double motive for being concerned with the discussions on MVA. But, although it is true that those principles are in complete accord with both Catholic social thought and American law, they must be supple-

mented by another which not only permits but actually requires the higher government to fulfil the normal functions of lower authorities when the general welfare so demands. Yet there are many who deny the applicability of this principle to the proposed establishment of a Missouri Valley Authority. Hence, they will oppose the passage of S. 555, the bill to establish an MVA, in the coming session of Congress.

That is far and away the most sincere and most important objection to MVA. It is one that claims to stand for traditional Christian social philosophy, with all its moral implications, and for traditional American democracy. It is well reasoned, has nothing in common with sundry other superficial objections which are usually voiced in the form of vague shibboleths, and which almost universally spring from the selfishness and private interests of the objectors. Typical of these latter are such cries as "Violation of States' rights," "Superstate," "Political grab-bag," "Bureaucracy"—terms which are also used, but with discrimination, by sincere believers in decentralization, namely those who, as mentioned above, take their stand on the American way of life. But first we must explain briefly why the solution for the problems of the Missouri Basin is proposed in the form of an MVA.

WHY A FEDERAL PROBLEM

As should be evident, the problems of the Missouri Valley are so extended that individual States cannot handle them. Again, the problems affect different States in different, even contrary ways. Such diversity of interests makes a united effort of the States of the region impracticable. United effort would be rendered further impracticable by the gigantic financial demands of the venture, and by the proportionately greater influence of private interests in the individual States.

Again, various government agencies have long been concerned with various phases of the problem. The Army Corps of Engineers, interested in a system of transportation for national defense, is most anxious to control the Missouri floods and to make the Missouri suitable for navigation. Its aims are, incidentally, most joyfully seconded by the lower Valley States, which, of course, would stand to gain most from their achievement. The Bureau of Reclamation, on the other hand, devotes its energy to finding ways and means of keeping some of the Missouri's water up in the northern basin to be used for irrigation. Its aims are naturally acclaimed by the upper Basin States. Now it is evident that the aims of the two agencies are in themselves hard to reconcile, and it is more evident that so long as they are sought by two agencies fighting one another a solution to the problems of the Missouri Valley never will be reached.

Recently both the Engineers and the Bureau, fearing the advent of MVA, showed the public a kiss of peace and claimed a united program. Examination of the program showed a most superficial agreement, which consisted merely in agreeing not to interfere with the other fellow, and a complete silence about all important issues. If the people of Missouri Valley persist in being deceived by the kiss, it will cost them over a quarter of a billion dollars for three projects of the two agencies which, before the kiss, had been denounced by either agency, but which now will be opposed by neither of them because of the "armistice."

It is for this three-fold reason, namely, the complexity and hugeness of the problem, the inability of the States to handle it, and the inadequacy of partial treatment by

several government agencies, that Senator Murray and his followers propose to solve the problem by establishment of an MVA. The authority will control nothing not already controlled by the National Government—and this is the answer to those who worry about "States' rights." It will be subject to the directives and approval of Congress, not to mention the constant inspection and criticism of the citizens of all ten States in the valley. Far from being a "superstate," MVA will be more subject to public control than any large purely private or purely political action ever is. As is the TVA, the MVA will be free from politics as a matter of policy and under pain of severe punishment. Public satisfaction with that policy was manifest when Senator McKellar had his knuckles cracked in trying to change TVA into a political football. And MVA will be regional, as is TVA. That means that, aside from one small office in Washington, all of MVA's activities will go on right in the Missouri Valley. There will work the technicians, engineers, officials, etc. Call the MVA another "bureau," but it will not be in Washington, and will save many people from the duress and exasperation experienced in running to myriad different, even conflicting alphabetic agencies. Simply, then, MVA will be one organization fitted to handle one problem. In comparison with other, partial plans, and in view of the insurmountable difficulties facing the latter, MVA seems by far the best approach to the problem. We must then test the validity of the one strong argument against MVA explained above.

FEARS AND OBJECTIONS

First, whence derives this argument, professedly in defense of the traditional Americanism and Christian social thought? Probably the answer is most clearly found in comparing the social history of our country for the past fifty years with the history of other modern nations over the same period. Until shortly after the turn of the century, most of the Euro-American world was moving under the aegis of economic individualism (we pass over here the individualism rampant in the other phases of human life), one of whose basic tenets was that government should keep its hands off business activities entirely. About 1910, however, the continued flagrant abuses of their wealth by economic individualists, and the increasing groans of the underprivileged caused many governments throughout the world to strike a few blows for social justice. World War I quickened the tempo of government intervention, and the post-war period noted but little pause in the process.

In Europe, this originally sound and necessary government intervention was often misused by dictators, and nation after nation became the scene of violent social disorders rising from extreme interference of government in the lives of the people. For economic interference is not an isolated phenomenon; with it frequently come government orders pertaining to other elements of social life, education, culture, religion. Russian, Italian, and German totalitarianism were but different kinds of the same cult, which spread over all of Europe and other parts of the world, and which snuffed out men's most prized possession, their liberty.

Even the more level-headed countries were not free from the new cult's sweep. The world-wide depression in the early 'thirties gave added cause for government activity in fields hitherto reserved for private occupation. Opponents of MVA fear it is another step in that direction.

Their argument goes like this. True, government once played too minor a role in the nation's social and economic life. True, too, government did well to assume due responsibility in the past few decades. Not only is it govern-

ment's prerogative, but actually its duty to interfere on behalf of the general welfare when all other legitimate means have failed; but only so long as it takes to restore the responsibility to the proper authority. But the swing to state control has ruined Europe; it means death to personal liberty.

Hence, on principle, these objectors oppose every increase in government control. With many others, they have been alarmed by the recent sweeping triumph of the British Labor Party with its extensive plan for socialization. They estimate MVA as Socialistic, and want no part of it.

Two recently published books have further stirred the broth of contention and confirmed the opponents of MVA in their opposition. Abba Lerner's brilliant, but impossible, *Economics of Control* is a Socialist's program for government control of economic life—necessarily involving a denial of liberty under almost every proposal. On the other side, Friedrich Hayek's *Road to Serfdom*, to which Lerner's book was an answer, warns against government interference in Britain and America as the sure-fire road to Fascism traveled by Germany. Both books sold well. Those fearing any state interference read Lerner with shudders, quoted Hayek as if his book were a Bible.

SAFEGUARDS AND BENEFITS

But is all this worry about state control to the point? Has it any real pertinence to MVA? Certainly an MVA would be a handy tool for the rulers of a "Servile State." But the mere absence of MVA would hardly cause such a state much inconvenience. On the other hand, a democratic America can derive only advantages from a successful MVA. Not only will the tremendous socio-economic problems of flood-control, irrigation, reclamation, navigation and production of power find a solution for an area covering one sixth of the nation's territory, but a naturally unified region *will run itself*. Washington will merely sponsor and examine.

The last mentioned benefit, the region's increased autonomy, provides a most choice retort to the argument of the anti-MVA people. As a matter of plain fact, MVA will assume no control not already in government hands. Furthermore, it will bring that control back into the hands of the *people* of the Missouri Valley. It is they who will supervise the Authority's work. They will state their opinions directly across the table to men who are on the scene. If unsatisfied, they can still go higher to their national Congressmen, for Congress will remain lawgiver of the MVA. Because of the strengthened economic stature, individuals, municipalities and State governments will be more independent and influential—both absolutely and relatively, i.e., toward the National Government or the MVA itself. Hence people will better understand, work more closely with their government.

Of course the wise man foresees the possibility of the worst, but does not presuppose its certainty. In a democracy, we must depend to a large degree on the probity of public servants as well as on guardians of the law. Politics will have relatively little play in MVA. Local as well as Congressional supervision will be quite searching. Hence our confidence seems justified that the men who will direct MVA will be thoroughly devoted to the success of their work—the welfare (including pertinent moral values) of the people. One indication of that is the policy of MVA to dispose of government-acquired land in the form of family-sized farms. Both the family and rural community will be strengthened.

All in all, the present writer thinks it necessary to conclude that the sincere opposition to MVA is ill founded; that although the principles which guide sincere opponents

have a certain validity, they have no real connection with the proposed MVA. The Missouri Valley presents a type of problem that only the National Government can handle.

Of course, not everything is perfect. I, for one, should like to see a more democratic method of choosing the public members of the advisory board stipulated in the bill. And I should like to see at least some mention made of the desire to turn over control of the MVA to the States after a protracted period of time. But with these minor exceptions MVA appears to promise a step in the right direction.

PARISH NIGHT SCHOOLS

REV. JOHN P. MONAGHAN

ADULT EDUCATION is a very necessary means for the Church to retain her people in the industrial areas, and it is one of the surest means by which the industrial worker may attain full self-respect and constructively influence our American culture.

Slums and—what is worse—the slum mind, are one of the unfortunate by-products of our industrial era. The slum mind is like the mind of a mob, dynamic only in the pursuit of a single end; for the slum mind, the end is a permanent job. The slum mind, like the mob mind, takes no pride in the means used to attain its end. Factory pride is as rare as factory beauty. The slum mind is an incalculable factor in the future of America. This mind of the slum is not like the mind of the craftsman, nor the mind of the farmer, nor the mind of the professional man. These minds find compensation not only in their work, but in the very technique of their work. The slum mind has none of these necessary human compensations, and the slum mind is generally the pattern of the factory-worker's mind. As the factory becomes more and more a part of our national economy, more and more is our national culture affected by the rootlessness of those who live from job to job.

Industrial areas are not deeply rooted in the present America, for they have in their community life little past to glory in, and they are always fearful of the future. Now a man without roots drifts easily into any refuge that promises him security from want, offers him the approval of his fellow-workers, and a visceral sense of his own worth. Communism offers this both to the slum-minded and the frustrated intellectual. It offers them a sense of power.

Men are not drawn to Communism as a man would be drawn to a political party. They are educated to accept Communism as inevitable. They are converted to it. Because its method is effective, we may profit by observing how a Communist is made.

A key man in an outfit is chosen. He is usually young and aggressive. Probably he is irritated by the monotony and dehumanizing quality of the work he is doing. The daily grind and lack of opportunity oppress him. He is made much of by the recruiting agents, flattered by the attention of well educated men. He is not invited to become a Communist, but he accepts readily, and often gratefully, the invitation to join one of their education projects. He sits in at the labor-relations classes; he becomes familiar with parliamentary law, so necessary in the union meetings; classes in public speaking give him the Communist answers to questions that the poor are always asking; he has now the security of knowledge and the gift of expression. Soon he has the satisfaction of finding his fellow-workers listening to him and seeking his counsel—sweet sense of power! Very soon dawns the vision of a classless society. He is a con-

vert, an apostle of the new order; the monotony of his daily grind almost disappears. He is a man transfigured; no personal sacrifice is too great for him if by it the word of Marx becomes flesh. Think of changing this state of mind by a cozy syllogism or a penny pamphlet! Men are not driven into Communism by poverty. They are educated to Communism. Whoever opens the windows of a man's mind, soon holds the key to his heart.

Catholics should be interested vitally in the matter of adult education, which the Communist uses so effectively, just as Catholics should be concerned with the trade unions, the co-operative movement, the credit unions. These are levers enabling the disorderly slum mind to become respectable by its own achievements, and to find in the thing done the desired approval of others. Let us remember that a large part of American Catholics live across the railroad tracks. To them the Church should be the center of their religious, cultural and social life—and that does not mean Bingo. Charity, to too many, means "social work"—picking up the debris of industrialism. The containers we put the human debris in are sanitary and often sanctified, but actually many of these great charitable institutions are liabilities of our social and economic order. If the nation knew more of human worth, it would have less need for "social work."

PROOF BY EXAMPLE

Literally, children need education less than their parents. It is the parents who teach the fundamental values. Unlike the child, the adult knows the need of education and is responsive to it. The best example of all this is the experiment of Antigonish, Nova Scotia. A priest set a people thinking, i.e., educating themselves, and they thought themselves through to economic and social freedom. Democracy is faith in just this fact, that the people, that is, the majority of our nation, given the opportunity to think, will find a solution of their social and economic problems.

Our people want to know, they need to know. Not all will be searchers after truth, but the leaders will search, and if we do not answer their needs now our enemies will answer them. Our parish schools should be open at night. Our colleges and academies have much to teach the workers—public speaking, history, singing, mechanics—any experience, indeed, that will open windows in their minds to give them inner satisfaction and knowledge for leadership. The Church's social program, as set out in the Encyclicals and ably expounded in our weekly periodicals, is their heritage and fulcrum. Thousands of workers have been lost to us. Only their fellow-workers, bettered by an adult education, can reclaim them.

Every parish school ought to be a center for adult education. Who will pay the bills for the heat, etc.? The answer is the workers will. I know a parish that was made over by adult education—a poor parish, where most of the parishioners were on relief three years ago. They created a school, two libraries—one for adults, one for the children—and conducted their own program of adult education. The people are actively a part of this school administration. They do not refer to the Church or the school as the Pastor's. They say our Church, our school, our library; the Church can be very certain of their loyalty.

Schools like these created the modern Denmark, Norway, Sweden and the New Ireland. Similar schools can renew the face of our American earth. There is also the type of Labor School sponsored by the Association of Catholic Trade Unionists—widespread enough and little recognized for their worth. The Jesuit Employer and Employe Schools, the

Parish Labor Schools of the Holy Name Society—these are successful and point in the right direction. They must be multiplied.

A school is any place where one who knows is answering the questions of one who wants to learn. The Christian vocation is to teach all things; for no thing is apart from the One in Whom we live and move and have our being. To open windows in the mind opens them to the Light; for every open window looks out on God.

THE LOYAL PHILIPPINES

JAMES McMAHON

OUR NEWSPAPERS and periodicals have praised highly the work of the Filipino guerrillas, and rightly so. With few arms and great paucity of supplies, living the hard life of mountaineer nomads, they pinched and pricked the Japanese invaders for three long years.

But the question has been asked repeatedly in the last few months! How about the Filipino city-dwellers? Were they loyal? Did they collaborate? And the answer is: in an overwhelming majority, unswervably loyal.

When the Emperor's weary foot-soldiers sloughed into Manila on New Year's Day, 1942, the people peered from behind closed windows, breathless, afraid. What now? Fire? The Sword? Neither. The Imperial Army, speaking English, Spanish or Tagalog, as the occasion suited, casually took out their blue-prints and began to shoulder their way into the political, economic and religious life of the Islands. There was to be little destruction, rather reconversion. Reconversion from the soft, feminine ways of senescent democracy to the stern discipline of Co-Prosperity.

The Philippines must assume their obligations to assure success to the Greater East Asia Co-Prosperity Sphere. Japan, of course, was to be the fatherly head of the beneficent New Order in Asia. Oppression had ceased. The offensive "white man's burden" was a nightmare of the past. All men, yellow, brown and black should henceforth be brothers under the silken banner of the Rising Sun.

After a few long weeks, however, a stunned people detected what seemed to be a vital error in Co-Prosperity. The prosperity was all for the invader. The finest homes were commandeered. A systematic search emptied garages of all private cars. Japanese trucks backed up and emptied downtown offices of furnishings—and from the docks by boat to Japan. Even Manila's latest fire-engines were taken—now fighting fires in Osaka and Kobe. The Filipinos were left with—"co."

And the people struck back. Satire is a sharp weapon. The Filipinos used it. A showhouse in Manila staged a play. The Commonwealth of the Philippines invaded Mexico, and subdued the inhabitants. Two ace comedians headed the conquerors. The faces of the cowed beaten were roundly slapped; the victors were all bow-legged, they wore wrist-watches from wrist to elbow on both arms. Their khaki shorts reached to their shins. They grunted deep in their throats, and blew windily through their noses. The audience, apprehensive at first, let go and howled. In a few days the theatre was temporarily closed "for repairs." Pogo and Togo (alarmingly close to Tojo) took a trip to Fort Santiago, the Japanese military prison on the Pasig River, for "questioning."

A month passed. They were back again before the foot-lights. This time they satirized Saint James Academy on-the-Pasig. In this institution of higher learning, they declaimed, all and sundry Filipinos could reap the fruits of

higher learning. Life, it was true, is hard there, the food unvaried perhaps and scarce, the lodgings mean and ill-lighted, the beds non-existent and the deprived bed-bugs vicious. But the instruction, ah, the instruction was superb. And the professors were artists. Big, muscular, heartless. The answer to all questions was "Yes." The courses were long and the number of graduates in the school's short span were very few. But it was all free! Come all Filipinos! Make yourselves fit candidates for Saint James Academy on-the-Pasig. The tickled audience howled again. The theatre was once more in need of "repairs." Pogo and Togo again deserted the boards for "finishing" school at Santiago.

In that terrible death march from Bataan to the prison camps, there were Americans too far gone to walk. They slumped into the gutters waiting for the peaceful release of death. Some, passed miraculously by the guards on the lookout for laggards, were later picked up by poor farmers. Somewhere clothes were obtained, a humble family larder was exhausted. The rice-paddies were their hiding-places from prying Nipponese eyes. Cured and rested, they were led into the guerrilla-held mountains and carried on for three years.

Corregidor finally fell. For most Filipinos it seemed like the end of the world. But when its valiant defenders were marched through the streets of Manila, the people lined the streets. There were no cheering voices, no triumphant bands, but many tears. Nor had they come empty-handed. Bananas, mangos, papayas and rice-bread sailed through the air. A thirsty marcher would gratefully tip the cup of cold water handed to him by a sorrowful youngster and find the pack of cigarettes or bar-candy in the bottom of the cup.

AID OF WIT AND HEART

It was a familiar sight in the streets of Manila. The khaki-colored Japanese trucks driven by Americans, prisoners of war. They worked on the airfields under a savage sun. They worked long hours, hatless, on the sweltering docks. They were ragged, bony men with empty, hungry frames. One day a woman with a basket of food on her arm passed a truck-driver, waiting, by his machine for a Japanese officer. Impulsively she ran and gave him the entire basket. He took it, wordless, never lifting his eyes. She passed on, bewildered . . . at least a word, a look of gratitude. A few minutes later she heard behind her the scream of truck-brakes. She turned just as an American tumbled out of the driver's seat, ran over to her and kissed her hand. Back there, he explained, he feared that they might be observed and soldiers talking to civilians were badly beaten. But he was grateful, so grateful. What was her name? Where did she live? He would not forget. She passed on again, with a thickness gathering in her throat. It was wonderful, she would do it again.

Next door to a small group of American prisoners in Manila lived a mother. From her yard she watched them work. She saw them getting thin and tired, almost it seemed, day by day. She noticed their ragged laundry hung to dry become less and less. Perhaps she thought of their mothers across the seas, fearing, hoping, praying. After that, when her washing was done, she hung it up very close to theirs. Marvelous to behold! American soldiers would find a new shirt, clean, fresh shorts, whole socks hanging on their laundry-line. Clumsily, they would drop a piece and bend to retrieve it, collecting also the pieces of candy, the bananas, the cookies, always lying there on laundry day. It wasn't much, but the beauty of the spirit was there. This mother paid the supreme price, too, for her seminarian son, Francisco Lopez, S.J., was killed by a Jap sniper in the siege of Manila.

The stories are numberless. The young girls who ran the gauntlet of Japanese guards to smuggle food and medicine

into the prison camps. The people who hid escaping U. S. soldiers in their homes; the people who sent money to the guerrillas in the mountains; the actors, musicians, playwrights, electricians, radio men, sailors, fishermen, lawyers, doctors, for all of whom "sickness" or "disease" prevented collaboration. And always, above them and around them, stretched the terrible shadow of Fort Santiago.

What lay at the root of this persistent, drawn-out resistance? The other conquered lands of East Asia were not so wilful. Burma declared war on the Allies; there was an Indian Army of Liberation. The Japanese knew better than to arm and train the Filipinos.

It can be partially explained by the fierce resentment any nation would feel against a trampling invader. But deeper than that, we think, the answer lies in a dawning appreciation of all those rights, benefits and blessings which we epitomize as the American Way of Life. The advancement of mind and body, equal opportunity for all to become great Filipinos, the realization that the ideals taught them in American textbooks were not specific American ideals but the heritage of two thousand years of the whole human race, capable of taking root and flowering here in the far Pacific—all these were beginning to brighten Oriental skies in the pre-war years as Co-Prosperity never could hope to do. The difference was that America really meant it. For Japan it was the tyrant's smooth-faced mask.

The Philippines paid dearly for their pledge of allegiance. The churches of Manila in 1942 were crowded with women, mothers, wives, sisters, dressed in black. Bataan and the prison camps cost the Philippines 28,000 of her youth. In a nation of 18 million; 28,000 dead leaves a gaping hole in a generation of men. For us Americans of 140 million, that would mean a dead list of roughly 225,000 and all in the seven months from December, 1941, to June, 1942.

And now, with the reconquest of the Philippines almost complete, we can see that the hour of freedom was the hour of bitterest scourging. The Filipino walks amid the ruins of his cities and villages. He sees his formerly wealthy neighbors stand in line for their rice dole. In the rains that beat upon him now, he crouches for shelter under anything bearing resemblance to a roof. He is also setting himself with high courage to the rebuilding of the only democracy in the Far East.

Keep your eye on the Philippines. This eighty-per-cent Catholic nation is a bright candle in a naughty world.

Keep your faith in the Philippines. In the darkest hour of their history they kept faith with you.

KONNERSREUTH: 1945

R. H. SCHENK

HIGHWAY 15 runs north through Bavaria from Regensburg to Waldsassen. No one would ever look twice at Waldsassen except the men of the 90th Division who are stationed there—and except those who come there looking for the sign-post pointing west on which you read: "Konnersreuth, 3 kilometers." You turn away from the nearby Czech border and tell yourself: "Remember how everything looks because you won't be near here again." But you don't remember because you're wondering how she'll look and what she'll say and whether you can see her after coming so far.

It was a roundabout way to come, via England, France, Holland, through so many smashed cities of Germany. You remember a tiny stream at the half-way mark, a tiny stream that runs under the road; you notice that the usual "One

Way 70, Two Way 40" sign is missing. It's not an important road; it only goes to Konnersreuth. As usual, the village church is in the center of the town and you're amazed to see that Konnersreuth had been bombed. Some of the damage had been repaired; some of it looks like the result of shelling but you find out later that it had been bombs. Thousands of such villages had been by-passed by the war but not Konnersreuth. The church and school had escaped damage; the pastor's house across the street had not been so fortunate; his kitchen barely remained and the back yard is filled with rubble. The words of the Little Flower spoken to this German Teresa in 1939 flash through your mind: "Do your duty and don't be concerned with what may happen."

The pastor welcomes you and a handful of soldiers from the 79th Division who had also made the trip on their afternoon off. A messenger is dispatched to Teresa Neumann's home; she'll come right over and is always happy to meet Americans. While you wait, the pastor explains in German about Teresa, tells about her cure in 1926, about the gradual appearance of the stigmata, first in the hands, then the feet, then the side and head. He changes over to fluent Latin and you translate sentence-by-sentence to the open-mouthed soldiers. They want to know how to act; do you kneel down when she enters? No, you don't. May you take pictures of her? Of course you may, all you want, but later on after we've spoken to her. You rush out for the cameras; you insert a fresh roll of film. You rush back to the house, and Teresa is seated in the parlor; you just presume that a person doesn't shake hands with stigmatists; she rises and you're introduced; you make a very awkward bow. She rushes to get you a chair (imagine!) and in a rapid flow of German tells you that she's very happy when priests visit her. You follow practically all of her conversation and the pastor helps out in Latin; you reflect that it's not accepted practice to ask stigmatists to speak more slowly.

Teresa Neumann is 47 years old now. She looks and acts like any other Bavarian peasant woman of that age. She wears a long colored dress; black, worn shoes; and a white shawl covers her head and is tied (like all shawls) under her chin. Every soldier in the room tries not to stare at her hands; invariably your eyes wander back to her hands, to the small (less than a half-inch square) scab-like-looking square in the back of each hand. Teresa is not the least bit embarrassed; she talks to you as your mother or your sister would talk to you, only faster. She tells you how happy she is to have the soldiers visit in Konnersreuth, that over 4,000 have come to see her since the Americans came. She tells you how frightened they all were when the bombers came and they thought they would all be killed. She tells you how happy she is when colored troops come to see her because when she had been a young girl it was her desire to become a nursing nun and go to the missions in Africa. God had sent her sickness instead because He wanted her here; this makes up for it in part, when colored soldiers come. You'd like to ask to see the palms of her hands but you don't request such things of a stigmatist. She informs you that she is going over to the other room to get a holy picture for each soldier present; she will gladly autograph the cards.

While Teresa is in the other room, the pastor tells more about her in Latin; how he can testify that she has not had a particle of food or a drop of water since the year 1927, other than the Blessed Sacrament. How the doctors have come, Catholic and non-Catholic alike, to examine her and that he has their testimony that there are no signs of fraud. How Teresa is rapt in ecstasy on about thirty Fridays in each year when she witnesses the complete Passion of our Lord, beginning with the Agony in the Garden. During each

of these visions some of the wounds bleed. How just two days ago, last Friday, she had the vision and the hands bled. One of the soldiers present had been there at the time and had brought others from his unit to Konnersreuth today. On Good Friday of Holy Week all the wounds bleed and she suffers extreme agony.

Teresa returns with the pictures and distributes them to all present; she explains that these pictures of Our Lord which she has are pleasing to Him and look much like Him. This is not true of so many, which do not resemble Him at all. She points to a picture which hangs above the doorway of the parlor; this picture had been painted by a monk at her direction, but the artist did not catch the exact likeness in his work. She has only a brief message for the soldiers present, that they join with her in devotion to the Passion of Our Lord. And she will pray for each of us.

You have only one request to make of her. You ask her to pray especially for a classmate, a priest who has been sick since his ordination in 1940, who has just undergone a delicate brain operation which is his only hope for a cure. Since the operation, things have not been going too well. Her smile fades while you speak and she promises to pray for "this poor, sick priest." Her sympathy, her tone of voice, her whole mien is that of one who knows and understands suffering. She darts out of the room and returns with three holy pictures for this priest; she writes a brief prayer on the reverse side of each and signs her name.

Just outside the pastor's home the soldiers stand with Teresa for pictures. Thousands of such pictures will be sent to America with the story of the peasant woman of Bavaria. One soldier asked: "How do you spell stigmata, Father?" Others told of skeptics in their organization who just said it couldn't be and wouldn't take the trouble to ride to Konnersreuth and see for themselves. But there is no doubt in the minds of those who met Teresa on this sunny Sunday afternoon. One of our unit officers asked: "How is a person going to have proof that she hasn't eaten since 1927?" No one could prove that but this same officer wouldn't take the trouble to go to see the stigmata in Teresa's hands. Others frankly want to go to see for themselves. They will be welcome at Konnersreuth.

We took leave of Teresa; the driver of the truck had had to stay to guard the vehicle for we were still in Germany. He had not met her so you take him in; she greets him and extends her hand; she chats with him and gets the holy picture for him as well. As you leave, Teresa extends her hand; you touch it reverently; you notice that the mark is on the palm as well.

Looking back you do not have the impression that you have spoken to a Saint because it is not yours to determine who is and who is not a Saint. You do know that you have spoken to one who was specially gifted by God, to one who is simple with the simplicity of the Gospel, and that you have met in the midst of so much suffering and destruction and sorrow and discontent a person who is truly happy, possibly the happiest person in the whole world.

This is Konnersreuth in 1945.

SCIENCE NOTES

PERSONALITY is like one of those partly submerged rivers. For, despite the fact of some self-knowledge, very few people know themselves perfectly. By purposive forgetting or by repression we submerge whole islands of the self, parts that are unpleasant or at variance with ideals of self. For this reason the study of other personalities is difficult, and

psychologists have devised the so-called projective tests to tap even the elusive undercurrents of personality, thus providing a total view.

Freud conceived the heartland of personality as the scene of titanic conflicts, of unconscious emotional ambivalences. According to him, the undesirable emotions are not admitted by the ego because of their incompatibility with ego-ideals. But they are ascribed to others in the form of projections—by accusing others of traits of which we ought to accuse ourselves. The so-called projective tests do reach the sources of projection but they mobilize a good deal more than that.

Two of the currently popular tests of this kind are the Rorschach and the Murray Thematic Apperception Tests (TAT). Rorschach, a Swiss psychiatrist, published a series of ink-blot patterns in 1916. When confronted with them, the subject is to interpret these patterns, which are sufficiently vague to attune even the undercurrents of personality. Directly gauged are the habits of perception. But the human mind is too much of a unified working unit, thanks to the will, not to reveal much more of itself in this interpretative process. For the same purpose Murray, of Harvard, makes use of a series of pictures illustrating various departments of life. The pictures are designedly indefinite and thus mobilize much more of the personality.

How and why is so much of the personality commanded? The sensitivity of the tests is due to the poverty of detail or indefiniteness of the blots or pictures. The subject must fill in details or bring order out of a welter of detail; and that, by appeal to his own apperceptive background. Often he will project his own reactions—emotional or volitional or intellectual—into the characters of the blots or pictures. For he is instructed to make the picture the theme of a plot of his own.

At the start, our minds are a *tabula rasa* but, as the impressions received from the outer and inner milieus increase, creative work begins. Our past experience is stored and invoked in practically every new impression. Even when we are not actively engaged in seeking new relationships between the data of presentation and our rich store of past experience, associations are being rung up on the register of the mind. We do not always attend or do so only in a vague way.

But we must remember that the mind has at its constant disposal a sensory television apparatus for news and views of the outside world and its own living film-record of past experience, both geared to the same ego. The ego at times actively synchronizes these two views. At other times it catches the two in the act of synchronization or relationship, due to association processes. Here in the mind's background are the seeds of all world-shaking ideas, resolves and ideals. But until we have formulated them in words, they may be influencing our perceptions but we cannot give a good account of them. Yet they must appear in an appraisal of personality and they may and do appear by means of these projective tests.

There is still another mystery of the mind. We may suppress or repress whole episodes—and often do—when they are in conflict with our ideal of self, with permanent or ephemeral goals. Of these conflicts we may be only vaguely conscious, but they nevertheless influence our lives. Projections are their language and the projective tests the detectors. These tests lack the validity of some better known batteries of tests; they should be used in conjunction with others for a complete picture. But inadequate as they are alone, they do help immensely towards a more total view of personality, including its unadmitted or only vaguely known facets.

HUGH J. BIHLER, S.J.

A FATEFUL CONGRESS

TOMORROW'S historians will regard the second session of the Seventy-Ninth Congress, which convened last week, as one of the most critical in the life of the Republic. On its performance during the next few months may well depend both the economic future of the United States and the fate of its free political institutions. Indeed, to find a parallel for the momentous decisions it must make, one has to go back to the famous "Hundred Days" of Franklin Roosevelt's first administration, or even to those fateful months which followed the assassination of Lincoln and the end of the Civil War.

Topping the agenda, by reason of its intrinsic importance and its impact on the economic system, the Murray-Patman "full employment" bill (S. 380) marks a definitive and irrevocable break with the *laissez-faire* concept of the State which became entrenched in the country following the Civil War. The most ambitious attempt yet made by the Federal Government to deal with the gravest problem in capitalistic society, the problem of chronic mass unemployment, it represents a departure from the nineteenth-century idea that joblessness is always due to shiftlessness; a recognition that, without some assistance from the State, industry cannot regularly provide jobs for all those willing and able to work. Marking a revolution in our social thinking, the bill admits the responsibility of government to deal with involuntary unemployment, the right of every citizen to earn his bread by the sweat of his brow.

Closely associated with this legislation is a proposal sponsored by Senator Claude Pepper to establish a 65-cent minimum wage under the Fair Labor Standards Act of 1938 (S. 1349). While no new principle is involved in this bill, the minimum suggested would have a widespread effect on current wage rates and considerably alter regional economic patterns.

A third major proposal, which loses little importance because of its temporary and emergency nature, would supplement State unemployment compensation during the reconversion period. Under present law, unemployment insurance is the exclusive function of the States. As might be expected, there is a great deal of variety in the fifty-odd systems, maximum weekly payments ranging from \$15 to \$28, and the duration of the payments from 14 to 26 weeks. The Kilgore bill (S. 1274) would provide for the present emergency by using Federal money to increase maximum weekly payments to a uniform \$25 for twenty-six weeks. In addition, it would grant travel allowances to displaced war workers and extend unemployment compensation to maritime and other workers not now covered.

Other important measures deal with amendments to the Social Security Act, discrimination in employment based on race, creed or color, additions to the GI Bill of Rights, unified development of the Missouri Valley, reorganization of the Executive Department, industrial relations, disposal of war surpluses and several problems affecting agriculture.

Scarcely less important than this legislative program is the relationship between the President and the Congress that will emerge from the present session. On taking office after the death of Mr. Roosevelt, Mr. Truman wisely decided to concentrate on winning Congressional approval for his predecessor's international program. The result was a favorable vote on the Export-Import Bank, the Bretton Woods Monetary Proposals and the United Nations Charter. Domestic issues which might provoke controversy were not pressed, with the exception of the Fair Employment Practices Act; and the introduction of this explosive issue was

more the work of a group in Congress than it was of the President.

Now the hour has come for Mr. Truman to insist on his domestic program; the "honeymoon" period with Congress is over. Himself fresh from the Senate, the President will make every effort to work with Congressional leaders, but the social cleavages in the country are so sharp and are so well represented on Capitol Hill that a struggle seems inevitable. If the Southern Democrats combine with the Republicans to defeat all liberal social legislation, as happened during the last years of the Roosevelt Administration, the machinery of government will come to a stop. The consequences of such a stalemate might be disastrous for the country, and responsible Congressional leaders, on both sides of the aisle, can be counted on to work with the President to avoid a breakdown. An alert citizenry can strengthen their hands.

MORE HOME SECURITY

ELSEWHERE in this issue a correspondent questions certain statements in our August 25 editorial, *Home Security*. To him they appear irreconcilable with passages in the Bishops' Program for Social Reconstruction. The nub of the difficulty seems to be that, if all our citizens were possessed of an adequate family income, there would be no need for social insurance. With such an income, it is argued, heads of families could not only provide for present needs but also save against the day of sickness, unemployment, death, old age and disability.

One who favors carefully drawn social-security measures does not thereby deny the above principle, nor does he question the right of workers, willing to produce a fair share of the national wealth, to satisfy the present and future needs of themselves and their families. Social insurance is introduced to guarantee and not to destroy these rights. With the fallen condition of man, they have not been and cannot be vindicated by large portions of the human race without governmental action. An absolutely free marketplace, for either goods or labor, is neither sound economics nor Christian teaching.

Of course our correspondent recognizes this, for he admits the necessity of government protection for the family wage. The Bishops' Program of 1919 recognizes it, for while demanding a family income for all workers, it refers to such a state of affairs as an *ideal* condition and goes on to say: "Until this level of legal minimum wage is reached the workers stand in need of the device of insurance. The State should make comprehensive provision for insurance against illness, invalidity, unemployment and old age." This method of providing is, to be sure, referred to as "a lesser evil" in the 1919 Statement. But it is not so designated in the more detailed Statement of the Archbishops and Bishops of the Administrative Board of NCWC, issued on February 7, 1940.

Twenty years of bitter experience and deeper insight by social scientists into the causes of our problems could not but be reflected in Catholic thinking. The later Statement gives evidence of modification and development. In Section III, entitled "Security," we read:

The lack of sufficient private property leads to various forms of insecurity. Workingmen should be made secure against unemployment, sickness, accident, old age and

death. The first line of defense against these hazards should be the possession of sufficient private property to provide reasonable security. Industry therefore should provide not merely a living wage for the moment but also a saving wage for the future against sickness, old age, death and unemployment. Individual industries alone, however, cannot in each case achieve this objective without invoking the principle of social insurance. Some form of government subsidy granted by the entire citizenship through legislative provision seems to be a necessary part of such a program. (Quoted in *Catholic Mind*, March 8, 1940)

President Truman's statement, quoted approvingly in our editorial, refers to social security as "an essential part of the American way of life." This does not seem to be out of accord with the above. He does not deny the ideal in calling "essential" (a philosopher might read "necessary") the program which seems inevitable if our present competitive system is not to break down and be replaced by State Socialism. Such a system would guarantee the basic material needs of all our people but only at the cost of human and political liberties. Some of the opponents of improved social security seem not to fear this grim alternative.

CHIANG IN VICTORY

FIRST IN WAR, Chiang Kai-shek has shown in two public addresses since the day of victory that he may well be first in peace among the leaders of resurgent China.

"We have won the victory," he said on August 15. "But it is not yet the final victory. The universal power of righteousness has not simply achieved one more triumph." The Generalissimo sees clearly enough that armed superiority is not a sufficient guarantee of peace, unless it is accompanied by justice and charity.

While the stories of the treatment accorded to prisoners of war make a flaming hatred of everything Japanese the natural reaction, the Generalissimo, whose people knew all about Japanese atrocities years before Pearl Harbor, chooses instead the supernatural reaction:

I am deeply moved when I think of the teachings of Jesus Christ that we should do unto others as we would that they should do unto us and love our enemies. . . . We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Here is a wisdom that can rebuild a peaceful world on the ruins of war.

The second address—on the reconstruction of China—was delivered September 3. His chief concerns were the unity of China and the speediest possible inauguration of constitutional democracy. Of the first, the best augury is the discussions going on with the Communist leader, Mao Tzettung. Offering all parties a part in the National Assembly, Chiang made it clear, nevertheless, that the Government would tolerate no private political armies. He will guarantee freedom of the person, freedom of speech and of association. If the dissident armed forces place themselves under the Government, they will be received without discrimination.

The Generalissimo's plans can be the foundation of a free, strong and independent China. And such a China, with its great virtues of wisdom and moderation, will be an invaluable partner in the United Nations.

FROM THE VERY BEGINNING of the war, this Review took the stand that a distinction had to be made between Nazis and Germans. Other sectors of the American press would have nothing to do with such a distinction; they tarred every German with the same brush; Germany was incurable; every individual German was equally guilty; Germans, individually and collectively, were fit only to be hated. If you have forgotten this lamentable chapter in our propaganda history, perhaps the mention of the name Rex Stout will recall to you the loud campaign he headed to damn the German nation *en masse*.

This Review protested that hate campaign because, first of all, it is a Catholic review, and Christian charity and justice cannot befoul itself with smear techniques. It protested, second, because plain, ordinary common sense tells us that in any nation, including Germany and Japan, there is always a percentage of decent, honest, honorable people. To report otherwise is not only to indulge in calumny; it is, incidentally, poor journalism, for journalism's first duty is to truth.

This *a priori* conviction that there were good Germans now receives factual evidence to justify it. The German Bishops have issued their Pastoral at the conclusion of the Fulda Conference. In it, though they "deeply deplore that many Germans," even in Catholic ranks, "were misled by the false teachings of National Socialism," they nevertheless rejoice that German Catholics "have refrained to such an extent from the idolatry of brutal power," have "never bent their knee to Baal." Addressing themselves especially to the clergy, parents and the younger generation, the Bishops remind the German people and the world that "many were true confessors in prison and many have given up their lives for their convictions."

A particular source of joy for the Hierarchy is the charity shown by Catholics for the Jews. The Pastoral states:

How it warms our hearts to remember that time and again Catholics of all walks of life and of all ages were not afraid to protect fellow-Germans of another race.

. . . Many went to their deaths in concentration camps because of such charity. . . . Deeply moved, we remember all those who shared their daily bread with innocent persecuted non-Aryans, while they had to fear, day after day, that they might face terrible retribution.

These statements of the German Bishops are not to be allowed to stand in merely this official outline; they are to be given flesh and blood in the series of publications announced by the famous publishing house of Herder. *Das Christliche Deutschland* (Christian Germany), whose first volume will soon appear, will contain documentary material of the struggle of both Catholic and Protestant churches against Nazism. "Most of this information," Herder's announcement promises, "will reveal a tale unknown to the outside world, a tale of Christian heroism and spiritual regeneration in the midst of most severe sufferings." These documents, the statement continues

. . . will bear witness to the fact that there was a Germany alive during all these years which did not break away from the eternal laws of God. It is the object of this series to remind the reader that even under the heaviest of persecutions her voice did not remain silent, even though it was heard beyond her borders but rarely.

If the Allied occupation policies will facilitate the work of the Catholic press and of Catholic schools in Germany, these forces which worked under the years dark with Nazism will come into the open now and do the finest job in re-educating Germany.

LITERATURE AND ART

CATHOLIC BOOKS AND THE CATHOLIC COLLEGE: II.

CHARLES F. DONOVAN

(Continued from last week.)

ALTHOUGH THE LIST of books resulting from the poll (described last week) was ten times the number ultimately desired, there are traceable in the numerous suggestions certain unifying tendencies—a few books that were nominated by many, and single topics represented by a variety of titles. Thus there is a general trend towards a treatment of the Mystical Body, the liturgy, biography of medieval and Reformation Saints and general Church history. In the hope that the judges would discern and follow these trends and thus give more unified results, the list as it appeared last week was submitted to all thirty of the people who had been originally asked for suggestions. Of the eighteen who had contributed to the first survey, fourteen answered again, four of them making no change in their lists. Of the others, one, Rev. John C. Murray, S.J., of Woodstock College, Maryland, Editor of *Theological Studies*, submitted a list.

This time the total number of titles was one hundred and sixty-six, of which twenty-three had not appeared in the first poll. This seems a small, almost useless, reduction. But actually the tendencies towards agreement are even more marked this time. Some books received a large enough vote to stamp them as "musts" in the opinion of the board of experts. And a few topics were named so often, though under different titles, as to deserve a place on a final list.

The second total list is presented here, divided as was the first. A title which did not appear before is marked with an asterisk.

THEOLOGY

- Arendzen, *The Holy Trinity*
- Adam, *The Son of God*
- 12 Adam, *The Spirit of Catholicism*
- 4 D'Arcy et al., *The Life of the Church*
- Cuthbert et al., *God and the Supernatural*
- 2 Scheeben, *The Mysteries of Christianity*
- * Lebreton, *The History of the Dogma of the Trinity*
- Leen, *The Holy Ghost*
- 8 Chesterton, *The Everlasting Man*
- 3 Benson, *Christ in the Church*
- 5 Marmion, *Christ the Life of the Soul*
- Marmion, *Christ in His Mysteries*
- Duperray, *Christ in the Christian Life*
- Gruden, *The Mystical Christ*
- Leen, *The Vine and Its Branches*
- * Mersch, *The Whole Christ*
- * Prat, *The Theology of Saint Paul*
- * de la Taille, *The Mystery of Faith*
- 3 Guardini, *The Spirit of the Liturgy*
- Michel, *The Liturgy of the Church*
- 11 Newman, *Apologia pro Vita Sua*
- Bellac, *The Path to Rome*
- Noyes, *The Unknown God*
- Benson, *Confessions of a Convert*
- Gibbons, *The Faith of Our Fathers*
- 2 Stoddard, *Rebuilding a Lost Faith*
- Newman, *Difficulties of Anglicans*
- Felder, *Christ and the Critics*
- Sheed, *A Map of Life*
- Dollinger, *Jew and Gentile*
- LeRoy, *The Religion of the Primitives*
- Hettlinger, *Natural Religion, Revealed Religion*
- 2 Balmes, *Catholicism and Protestantism Compared*
- Bossuet, *Sermons*
- Farrell, *Companion to the Summa*
- Rudloff, *Theology for the Laity*
- 2 Saint Thomas, *Selections (on God, on Man)*

ASCETICISM-PRAYER

- 2 Bible
- 4 New Testament
- 9 Saint Augustine, *Confessions*
- 5 Saint Teresa of Avila, *Life of Saint Teresa of Jesus*
A' Kempis, *The Imitation of Christ*
- 3 Rule of Saint Benedict
- 2 Fioretti (the Little Flowers of Saint Francis)
- Saint Ignatius of Antioch, *Letters*
- Saint Ignatius, *The Testament of Ignatius Loyola*
- Saint Catherine of Siena, *Dialogues*
- 4 Grandmaison, *Jesus Christ*
- 3 Fouard, *The Christ, the Son of God*
- * Goodier, *The Public Life of Our Lord Jesus Christ*
- Prat, *Life of Christ*
- Cabrol, *The Prayer of the Early Christians*
- Schuster, *The Sacramentary*
- Roman Missal
- Goodier, *The Inner Life of the Catholic*
- Goodier, *Introduction to Ascetical and Mystical Theology*
- 2 Tanqueray, *The Spiritual Life*
- Lippert, *Job the Man Speaks to God*
- Coudenhove, *The Nature of Sanctity*
- * Pourrat, *Christian Spirituality*
- * Bremond, *History of Religious Sentiment in France*
- * Lagrange, *The Gospel of Our Lord Jesus Christ*

PHILOSOPHY-SCIENCE

- 11 Newman, *The Idea of a University*
- 8 Chesterton, *Orthodoxy*
- Maritain, *Art and Scholasticism*
- 8 Dawson, *Religion and the Modern State*
- 2 Dawson, *Progress and Religion*
- 4 Dawson, *The Judgment of the Nations*
- 2 Gilson, *The Unity of Philosophical Experience*
- Gilson, *Introduction to Philosophy*
- * Gilson, *Christianity and Philosophy*
- Sturzo, *Church and State*
- Sturzo, *Supernatural Sociology*
- * Devas, *The Key to the World's Progress*
- 3 Hughes, *The Popes' New Order*
- 3 Recent Papal Encyclicals
- Hergenrother, *The Catholic Church and the Christian State*
- Saint Thomas, *Summa Contra Gentiles*
- 3 Pegis, *The Basic Writings of Saint Thomas*
- Chateaubriand, *The Genius of Christianity*
- * Vermeersch, *Tolerance*
- * Donat, *The Freedom of Science*
- Plato, *Phaedrus Timaeus*

LITERATURE

- 9 Dante, *The Divine Comedy*
- Hopkins, *Poems*
- 2 Thompson, *Poems*
- 2 Langland, *Piers Plowmen*
- Dryden, *Catholic Poems*
- 3 Chaucer, *The Canterbury Tales*
- Walsh, *Catholic Anthology*
- 3 Claudel, *The Satin Slipper*
- Song of Roland
- Péguy, *Selections*
- 2 Bernanos, *The Diary of a Country Priest*
- 5 Undset, *Kristin Lavransdatter*
- 2 Werfel, *The Song of Bernadette*
- Werfel, *Harken unto the Voice*
- Martindale, *Jock, Jack, and the Corporal*
- 3 Manzoni, *The Promised Bride*
- Bloy, *The Woman Who Was Poor*
- Marshall, *Father Malachy's Miracle*
- * Charmichael, *The Life of John William Walsh*
- * Craven, *A Sister's Story*
- Brother Leo, *Religion and the Study of Literature*
- Bowden, *The Religion of Shakespeare*

HISTORY

- 2 Allies, *The Formation of Christendom*
- Alzog, *A Manual of Universal Church History*
- 6 Hughes, *A History of the Church*
- Betten, *Ancient and Medieval History*
- 4 Dawson, *The Making of Europe*
- Bede, *Ecclesiastical History*
- Bryce, *The Holy Roman Empire*

- Labriolle, *The History and Literature of Christianity*
 3 Rand, *Founders of the Middle Ages*
 2 Taylor, *The Medieval Mind*
 Belloc, *Europe and the Faith*
 2 Drane, *Christian Schools and Scholars*
 3 Belloc, *How the Reformation Happened*
 2 Pastor, *Pius V*
 2 Male, *History of Religious Art in the Middle Ages*
 Janssen, *The History of the German People at the Close of the Middle Ages*
 Brodrick, *The Origin of the Jesuits*
 2 Maynard, *The Story of American Catholicism*
 2 DeMaistre, *The Pope*
 * McCorley, *History of the Church*
 * Corrigan, *The Church in the Nineteenth Century*
 * Shea, *The Catholic Church in the United States*
 * Campbell, *Pioneer Priests of North America*
 * Harney, *The Jesuits in History*
 Morton, *In the Footsteps of Saint Paul*
 Graf, *In Christ's Own Country*

BIOGRAPHY

- 3 Martindale et al., *A Monument to Saint Augustine*
 Pope, *Saint Augustine of Hippo*
 Bertrand, *Life of Saint Augustine*
 3 Chesterton, *Saint Thomas Aquinas*
 3 Chesterton, *Saint Francis of Assisi*
 Prat, *Saint Paul*
 2 Fouard, *Saint Paul and His Missions*, *The Last Years of Saint Paul*
 Fouard, *Saint Peter and the First Years of Christianity*
 Fouard, *Saint John and the Close of the Apostolic Age*
 Drane, *Saint Catherine of Siena*
 Jorgensen, *Saint Francis of Assisi*
 Walsh, *Saint Teresa of Avila*
 3 Brodrick, *Saint Robert Bellarmine*
 4 Chambers, *Saint Thomas More*
 3 Gheon, *The Secret of the Curé of Ars*
 Bruno, *Saint John of the Cross*
 Martindale, *The Vocation of Aloysius Gonzaga*
 Martindale, *Captains of Christ*
 Muckermann, *Goethe*
 Grisar, *Luther*
 3 Ward, *The Life of John Henry Cardinal Newman*
 Joinville, *Life of Saint Louis*
 2 Gill, *Autobiography*
 Belloc, *Cranmer*
 * Thompson, *Saint Ignatius*
 Guardini, *Dostoyevsky, Kierkegaard, Dante*

Even with the increased trends towards agreement that appear in the second survey, we were at this point still far from our original, and final, purpose—to decide upon twenty books suitable for a collegiate reading course in Catholic thought and culture. But steeling ourselves to the unpleasant task, a task rather of exclusion than of selection, we determined to follow the advice given by one of the judges: we simply made some decisions and went ahead.

Certain drastic assumptions and exclusions made the task easier. It was supposed, for instance (and we cynically observe that the presumption is justified at least *de jure*), that basic Catholic tools like the Scriptures, the Missal and *The Imitation of Christ* are so important that they can hardly be put in a class with things supplementary to a Catholic curriculum. Again, it was felt that in a reading program of such narrow quantitative scope the direct approach and presentation would be more effective than the artistic, so all purely literary works were eliminated except *The Divine Comedy*. Besides, we should legitimately expect that the collegian will become acquainted with Chaucer, Langland, Hopkins and other Catholic literary classics in his regular course. Finally, we made a slight compromise—in adhering to twenty items yet naming only eleven books as individual “musts” and suggesting alternative selections for each of the other nine topics.

In our list, we have followed a chronological arrangement of reading material as far as this was possible, to give the student the perspective of Catholic culture. Since the course is planned for four years of college, we have divided Christian history into four periods: from the Incarnation up to the Middle Ages; the Middle Ages; the Reformation; mod-

ern times. Books which do not belong more to one period than to another were fitted into the four-era pattern according to psychological appropriateness, that is, according to the needs and progressive development of the student.

The following is a possible list. Many others of equal merit could be proposed; and certainly others would be superior for particular colleges. It is submitted more as a sample than as a model.

Freshman Year: The first book in the reading course is fittingly a life of Christ. Since He is Alpha and Omega, there is really no other beginning. Fouard's, though not the most scholarly life of Christ, is probably the one best adapted to a freshman's powers. Alternative works are those by Grandmaison, Goodier, Adam, Felder, Lebreton and Prat.

The second item is a book on the history of the early Church. The apostolic era is presented movingly and simply in Fouard's books on Saint Peter, Saint Paul and Saint John, and these works are brief enough to be classed together as one unit of the reading project. An alternative history would be Allies' *The Formation of Christendom*.

Chesterton's *Everlasting Man* fits in here, although it is by no means his easiest book, and freshmen will need help with it. But the heresies and theological battles of the early centuries were largely Christological, and this book, supplementing the biography of Our Lord, will give the student's mind the strong Christ-consciousness and Christ-bias that is the mental counterpart of the objective providence of God for us, which we call the *Christian economy*.

The spirituality of this era is represented by the *Confessions* of Saint Augustine; and the first year's work is briefly summed up and a quick overview of the spiritual growth and operation of the Church is afforded by the last item for Freshman year, *The Life of the Church*, by Martindale, Huby and others.

Sophomore Year: The history of the Middle Ages may be covered by Dawson's *The Making of Europe*, Rand's *Founders of the Middle Ages*, or Montalembert's *The Monks of the West*. Chesterton's two famous biographies, of Saint Thomas Aquinas and Saint Francis of Assisi, are short enough to be counted as one work. There are other excellent books on these Saints, but it would be a real loss if the student missed Chesterton's brilliant interpretation of the Middle Ages.

The Divine Comedy belongs to this period and may be included for its theological and spiritual as well as for its literary value. We suggest nothing from the writings of Saint Thomas, because again it seems theoretically unthinkable that a Catholic college would relegate the Angelic Doctor to an ancillary booklist.

The fourth book for this year is some work on the Mystical Body. It will fill in the details suggested and promised in *The Life of the Church* and will introduce the Christian social orientation, the union between Christ and His members and between Christians in Christ. Benson's *Christ in the Church* is not so complete as Marmion's *Christ the Life of the Soul*, but it is masterful in its simple presentation of this doctrine and may be better suited to young minds. Alternative books are Leen's *The Vine and Its Branches* and Gruden's *The Mystical Christ*.

While Adam's *Spirit of Catholicism* could fit anywhere into our scheme, it will perhaps mean most to the student if it is read directly after a treatise on the Church as Christ's Mystical Body. This book will contribute largely to that total and consistent view, the Christian mentality, that is the aim of Catholic education and, by consequence, of the reading course.

Junior Year: The history of the Reformation may be read

in Belloc's *How the Reformation Happened* or Gasquet's *The Reformation*. It could be presented entirely through biography. Lives of Luther, Saint Ignatius, Saint Robert Bellarmine or Saint Peter Canisius necessarily involve the major political and religious changes of the time. Recommended biographies are Chambers' *Saint Thomas More*, Brodrick's *Saint Robert Bellarmine*, Grisar's *Luther*, Pastor's *Pius V* and Thompson's *Saint Ignatius*.

Since the heretics of this period made the Real Presence and the Mass a special object of attack, we suggest as an appropriate theological work Wiseman's *Lectures on the Real Presence*, a masterpiece of scholarship, dialectics and English style. It was a disappointment to find that no judge mentioned this Catholic gem. DeMaistre's *The Pope* is an alternative suggestion, similarly appropriate because of Protestantism's root repudiation of Papal authority.

The Church's power to raise souls to the peaks of sanctity despite the external upheavals that beset her during this era is well illustrated by Saint Teresa's autobiography.

The reading for sophomore year included a treatment of the supernaturally social nature of Catholicism in the Mystical Body. We now advance to a consideration of a corporate act of the Mystical Body, social worship, liturgy. Since the Mass is the center and consummation of liturgical prayer, a treatise on the Mass liturgy is probably preferable to a survey of the liturgy as a whole. A book on the Mass also ties in with the history of the Reformation and Wiseman's lectures. Again we recommend a book that was unnamed in either survey, Parsch's *The Liturgy of the Mass*. More advanced and less liturgical is de la Taille's *The Mystery of Faith*.

Senior Year: In the last bloc no room has been found for a formal historical treatise. However, the important movement of these latter centuries, the Catholic renaissance, will be adumbrated, at least in its English developments, by three required books, Newman's *Apologia* and *The Idea of a University*, and Chesterton's *Orthodoxy*. There are strong reasons for placing *The Idea of a University* in the first rather than in the last division, for this book should be a guide and inspiration, an amulet, as Quiller-Couch remarked, for the collegian. But seniors and graduates need such inspiration perhaps more than freshmen. At least freshmen know their education lies ahead; too many seniors presume that the intellectual phase of their life has ended.

The fourth item in this division is a combination of Dawson's brief *Religion and the Modern State* and one of the following: Hughes' *The Popes' New Order*, the Encyclicals of the last five Popes, or Sturzo's *Supernatural Sociology*.

The entire course is brought to an end fittingly by a consideration of the means of personal sanctification, as presented by some standard text. Goodier's *Introduction to Ascetical and Mystical Theology* is rather sketchy but perhaps more readable than Tanqueray's *The Spiritual Life*. To such practical handbooks some might prefer the fuller historical treatment of the subject in Pourrat's *Christian Spirituality*. At any rate, the final note should be one that stresses the personal and practical application of the total meaning and spirit of Christianity to the student's daily life. Christ must not remain in a detached historical perspective; there must be a vitalizing awareness of His present vitalizing union with the soul. The Church, the Sacraments, the Papacy, the examples and writings of Saints, the liturgy, methods and schools of spirituality must not be mere facts known, but facts worked into the student's essential function as man—the service and worship of God and the salvation of his soul through Christ Our Lord. The formation that educators insist ranks above information as an objec-

tive of schooling is a formation of the total personality, not just of the mind. And the Catholic orientation that is our concern is not merely mental; it is likewise an orientation of the will, Saint Paul's "reasonable service," a service made more real, more balanced, more humanistic and reasonable because of a broader knowledge and understanding of God's Providence and graces in pursuing man. In convenient form, the list is summarized:

FIRST YEAR

- 1) A life of Christ: Fouard, *Grandmaison*, etc.
- 2) A book on Christian origins: Fouard's books on Saint Peter, Saint Paul and Saint John; or Allies, *The Formation of Christendom*.
- 3) Chesterton, *The Everlasting Man*.
- 4) Augustine, *Confessions*.
- 5) Martindale, et al., *The Life of the Church*.

SECOND YEAR

- 1) Dawson's *Making of Europe*, Rand's *Founders of the Middle Ages*, or Montalembert's *The Monks of the West*.
- 2) Chesterton, *Saint Thomas Aquinas* and *Saint Francis of Assisi*.
- 3) Dante, *The Divine Comedy*.
- 4) A book on the Mystical Body: Benson's *Christ in the Church*, Marmion's *Christ the Life of the Soul*, Leen's *The Vine and Its Branches*, or Gruden's *The Mystical Christ*.
- 5) Adam, *The Spirit of Catholicism*.

THIRD YEAR

- 1) Belloc, *How the Reformation Happened* or Gasquet's *The Reformation*.
- 2) Chambers, *Saint Thomas More*, Brodrick, *Saint Robert Bellarmine*, Grisar, *Luther*, Pastor, *Pius V*, or Thompson, *Saint Ignatius*.
- 3) Wiseman, *Lectures on the Blessed Eucharist* or DeMaistre, *The Pope*.
- 4) Saint Teresa, *The Life of Saint Teresa of Jesus*.
- 5) Parsch, *The Liturgy of the Mass* or de la Taille, *The Mystery of Faith*.

FOURTH YEAR

- 1) Newman, *Apologia pro Vita Sua*.
- 2) Newman, *The Idea of a University*.
- 3) Chesterton, *Orthodoxy*.
- 4) Dawson, *Religion and the Modern State* and one of the following: Hughes, *The Popes' New Order*, recent Papal Encyclicals, or Sturzo's *Supernatural Sociology*.
- 5) A book on the personal spiritual life: Goodier, *Introduction to Ascetical and Mystical Theology*, Tanqueray, *The Spiritual Life*, or Pourrat, *Christian Spirituality*.

We cannot too strongly stress the fact that the above readings are put forward as a minimal reading requirement. It is hoped that for bright and enthusiastic collegians these twenty works will be only a point of departure for an eager and intelligent sampling of many other books named in the two surveys. For such students the list may perform only an initiating service, but for lack of such introductory acquaintance with the continuity and inner spirit of Catholicism many a worthwhile student has left school still blind to the vision that could have changed his life. On the other hand, dull or disinterested students will be forced to experience at least in brief compass the wholeness, the variety of their Faith.

But of far greater moment than the possibility of just wider reading during college is the hope that the reading project will lead to continued intellectual work along these lines, continued interest in the classic texts of Catholicism after college. It is really absurd to haggle over which books should constitute the list, as if it were a case of now or never, these twenty and no more; as if the students were to fold their mental tents upon graduation and bid adieu to intellectuality. Obviously the educated Catholic has more reason to be reading Saint Thomas at the age of thirty than in his 'teens, more reason and power to associate with Saint

Augustine and Saint John of the Cross, with Bossuet and Gilson, Claudel and Ignatius of Antioch as a middle-aged parent than as a bright-eyed collegian. It is the duty of Catholic educators to instil in the student's heart a longing for such high companionship, a longing that will demand fulfillment throughout his life. One of the prime missions of institutional education is to make self-education both possible and desirable.

The loftiest hope, then, for such a program as has been set forth in this article is not that our students will be forced to have a nodding acquaintance with a score of Catholic books, but that the reading done in college, under the direction of wise and enthusiastic instructors, will lead to a life rich in the humanistic, intellectual and spiritual goods of Catholicism.

BOOKS

PIONEER MISSIONARY IN AMERICA

MITRI: THE STORY OF PRINCE DEMETRIUS AUGUSTINE GALLITZIN (1770-1840). By Daniel Sargent. Longmans, Green and Co. \$3.50

THIS IS A WARM, authentic and highly rewarding biography of one of America's greatest missionary pioneers. In his early youth, Mitri, the son of a Russian diplomat and a German woman with a flair for philosophy, "gave no sign of life whatsoever except that of a boy tormented beyond his patience." The father wished his son to be distinguished because he was a Gallitzin. The mother wished him to be distinguished because commonplace people bored her. Mitri was exposed to the intellectual currents of the Enlightenment and, after his mother's conversion, to the Catholic atmosphere of Muenster. He was sent to America to round out his sporadic education, in preference to a Grand Tour of Europe, because of the revolutionary excitement prevailing on the Continent. Mitri's last words to his mother on the Rotterdam docks were: "I don't want to go."

Perhaps on his long voyage to the New World Mitri reached the unpractical resolution that he would stay in America and become there a missionary priest. In any event, by God's Providence, he became the first priest to be wholly formed and ordained in the United States, and Bishop Carroll's eldest spiritual child. His first parish was in western Pennsylvania, at a place in the wilderness called McGuire's Settlement, and it was in the backwoods that he remained until his death, devoting his time and fortune to his people. He was troubled by factional political disputes, and was always short of funds to carry on his apostolic work. In 1815 he wrote a book, *Defense of Catholic Principles*, which brought him a modicum of local fame. In 1823 there was a possibility that he might achieve a bishopric. Since his debts, amounting to twenty thousand dollars, might well be thought a serious impediment to his promotion, he labored indefatigably to pay them off. He almost succeeded; but he did not become a Bishop.

Mr. Sargent's work is based on earlier biographies by Thomas Heyden, Father Lemcke and Sarah F. Brownson. It surpasses them in many ways but principally because of Mr. Sargent's admirable style, his superior knowledge of the period, and his vibrant interpretation of one of the foremost builders of the Church in the United States.

JOHN J. O'CONNOR

TOPS IN WAR REPORTING

THIS IS WHERE I CAME IN. By Robert J. Casey. Bobbs-Merrill Co. \$3

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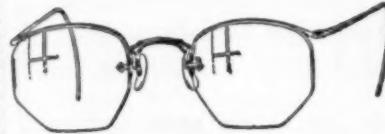
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vaison, is probably the best of its kind yet to come from the war.

The tale begins, however, before June 6, 1944, when crew members on the small British vessel to bear Casey to Normandy petitioned the captain to conduct final religious services before battle. Taking a running start on his story, Casey tells first, apparently for no reason except that he had not yet put it into a book, of an earlier voyage from Britain along the French coast through Gibraltar in one of the roughest seas in months. He stopped at fantastic, spy-filled Casablanca, proceeded to pleasant Bari on the Adriatic Sea, in time to see it completely blown up by a bombing, with eighteen ships sunk. Then Casey was off to England. Robot-bombs had arrived. In fear, hundreds of thousands of persons had fled. Ghostly, still, trembling, changed, he found a London he had not seen since Luftwaffe bombings.

The rest of the book, about 200 pages, covers the invasion of Normandy, the anxious days after (as at St. Lo, for instance, when the outcome was in doubt) Gen. Bradley's drive that led to Paris, and made the result clear.

Largely, the pages are filled with anecdote. There is the French child of ten, quivering at the sound of falling bombs; the young mother who walked 20 miles from enemy territory, her baby in her arms, to an Allied outpost, unharmed by shell and bullet fire. Interviews with liberated peoples are an important part of the book.

Typical of the last is that with a Catholic priest at Roetgen, a city on the German border:

Some time ago over the radio I heard your President, Mr. Roosevelt, make a speech in which he emphasized the Four Freedoms [the priest is quoted]. I was very interested . . . I said to myself, I wonder if that man realizes what he is saying when he talks about freedom from fear. Freedom from fear! I have been a priest for eleven years and during that time I have never once known what it means to be free from fear.

Soon after I came here I warned the young people of this parish against the Hitler Youth Movement. I said it was ruining the morale of Germany and I published a little pamphlet expressing my views. I went to prison for that . . .

I was two years in prison and never since have I been free from police interference.

I feel ashamed that it has been necessary for Americans to travel across an ocean and half a continent to do a job that Germany should have done without any outside help.

The title refers to Longwy where Casey had seen the triumphant Germans entering in 1940; where he saw them flee in defeat in 1944.

JOSEPH HUTTLINGER

REALLY INSIDE BRAZIL

BRAZIL: AN INTERPRETATION. By Gilberto Freyre. Alfred A. Knopf. \$2

THIS WORK HAS ALREADY been extolled in the Latin-American press by historians and sociologists, for this intelligentsia has since 1933 been aware of the author's lucid characterizations of his own country, Brazil, and its place in the modern world. More especially his *Casa-Grande & Senzala* has been translated from the Portuguese into Spanish and will be soon forthcoming in English. This present work, translated into Spanish under the title *Interpretación del Brasil*, is a compression of the lectures delivered in the fall of 1944 at Indiana University under the auspices of the Patten Foundation.

Compressed within these one hundred and seventy-nine pages is enough intellectual pabulum, historical and socio-logical—not unmixed with philosophy—to afford the scholar and the student of human nature hours of nourishing rumination. The first chapter, on the European background of Brazil, already sets the quality of this intellectualism, for it offers an explanation of the Brazilian character and development more illuminative than many an older scholar has been able to put forth.

Here are explained the Moorish and African influences during the Middle Ages on the people of Portugal, when

the latter must needs look up to the former not only as their political masters but also as their intellectual and cultural superiors. Therefore the Portuguese, and after them the Brazilians, have not drawn a race line nor a color line, and some were given to the Moorish practice of polygamy. The author points to the "Brown Beauty" of Brazilian folklore and speaks of his nation as a transition people between Europe and Africa. His comparisons on this point with present-day Russia provoke reflection. Dr. Freyre speaks of his country as "increasingly mestizo and even Negroid . . ." and he elaborates on the easy blend in Brazil of the Indian, the Negro and the white or swarthy European Portuguese. The first Cardinal of America, Arcos, was proud of his descent from an Indian princess of Pernambuco. The author indicates, as any traveler in Brazil can see, the refined physical and intellectual quality of the Brazilian Negro. The white Nordic with his rigid prejudices concerning color, especially in the matter of miscegenation can, the author explains, offend or abash a Brazilian.

Dr. Freyre writes with a fine detachment. As neither Catholic nor Protestant, atheist nor believer, he stands apart and with deep and wide knowledge makes an analysis of his people.

PETER M. DUNNE

SAINTS AND STRANGERS. By George F. Willison. Reynal and Hitchcock. \$3.75
FOR THOSE WHO have had little acquaintance with the pilgrims or whose acquaintance has been confined to a few historical fables, *Saints and Strangers* will prove very interesting reading, indeed. Mr. Willison has an interesting style; he writes well and has become thoroughly imbued with his subject.

Unfortunately Mr. Willison's history is ill proportioned to his style. *Saints and Strangers* is not a book for historians, the more so as his introductory chapters are written with such an anti-Catholic bias that errors abound. It is odd to read of one who professes to seek the truth and to break down legend and who, at the same time, blithely comments on "that elaborate fee-and-fine system known as indulgences"; this, incidentally, is only one of the anti-Catholic legends Mr. Willison helps perpetuate in his book. Perhaps a more fundamentally historic attitude or a little more intelligent reading would have saved Mr. Willison some embarrassment.

Unfortunate, too, has been his discussion of the problem of religious freedom. It is not so simple as the solution he proposes, nor is his solution consistent with his own major premise. That the problem is still very thorny is evident from the present discussion in *Theological Studies*.

The author's training as a journalist has helped make his style lively, and it is to be regretted that such a fundamental bias has tinted his study of the Pilgrims—one which else deserves great commendation.

JOSEPH R. FRESE

JOSEPH B. SCHUYLER, S.J. spent three years at Saint Louis University, where he was in a good position to see the need for a Missouri Valley Authority. He is now Assistant to Rev. William J. Smith, S.J., at the Crown Heights School of Catholic Workmen in Brooklyn.

REV. JOHN P. MONAGHAN is Pastor of Saint Margaret Mary's at Midland Beach, Staten Island, N. Y.

JAMES McMAHON, S.J., entered the Society of Jesus in 1936 and, after two years at Holy Cross College, went to the Philippines for Philosophy and Regency. He was interned in January, 1942, and was rescued by paratroopers from Los Baños last February.

REV. R. H. SCHENK, S.J., formerly of Saint Louis University, is now an Army Chaplain with our occupying forces in Germany.

REV. HUGH J. BIHLER, S.J., is Professor of Experimental Psychology at Woodstock College, Md. Father Bihler took his degree at the University of Vienna.

REV. CHARLES F. DONOVAN, S.J., now completing his theological studies at St. Robert's Hall, Pomfret Center, Conn., did graduate work in Education at Boston College.

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THEATRE

REVERIE ON THINGS TO COME. Theatrical trade-papers report that eleven musical shows are in process of production. Performers for leading roles have been signed; painters and carpenters are working on the sets, and the costumes are coming off the sewing-machines. But producers are afraid to start rehearsals because no theatres are available.

The relentless pressure of the films on the stage, of course, is not a new phenomenon. On the whole, I think, pictures have exerted a salutary influence on the stage. While it may be true that Broadway has come off second-best in competition with Hollywood, the films gave a tremendous lift to the two major theatrical arts—story and acting. They also made drama popular.

Originally an art intended for the masses, drama was becoming too expensive for the masses. Most of the theatres were concentrated in half a dozen big cities, the rest scattered in large towns, with long hops between. Road shows were disappearing because theatres equipped to accommodate them were too few and too far apart. Drama, like painting and music, was becoming an art reserved for the privileged classes.

Motion pictures returned drama to the people, as radio, a few years later, brought music into our homes. First there were the nickelodeons, housed in vacant stores in the cities, in the rural districts frequently shown in converted stables. The subject matter of early films was usually puerile and trashy in quality and inept in treatment, but it retained the essential principle of drama, the struggle between good and evil. It was not long before pictures came out of the stores and stables, the slums of the theatrical world, and moved into respectable auditoriums. Their quality improved along with their material prosperity until they became, on the average, as mature as the stage. Most important, picture patrons, as fast as they can afford the price, become theatre customers.

Now both stage and screen are threatened with competition from another direction—television. The threat is not immediate, as several years will pass before television becomes more than an expensive toy. But eventually life-size, natural-color, three-dimension projection will be stabilized, and receiving-sets will be within the means of any family able to buy a refrigerator or a used car. Imagine sitting in your own living-room while enjoying *Carousel* or *The Glass Menagerie!* The prospect is hardly encouraging to Broadway producers or Hollywood magnates. Those with no money interest involved are likely to discover that the more the theatre changes the more it remains the same.

THEOPHILUS LEWIS

DURING HIS LIFE this side of the grave, the human being has certain deep, earth-sprung interests, which ordinarily attract little or no public attention but are nevertheless intense and enduring. . . . Not the least among these is man's interest in bugs. . . . How intense, how universal this interest is, a recent development has spotlighted—to wit, the announcement that DDT, wondrous anti-bug concoction, is released to the home front. . . . On newspaper front-pages needing space for accounts of the World War ending, DDT rates a prominent place. . . . Even the atomic bomb has not driven DDT off the front page. . . . The waves of horror shot around the world by the thud of the atomic bomb are succeeded by globe-encircling impulses of joy set off by the pleasant splashing sound of DDT. . . . To many folks the ending of World War II will signalize the end of a much longer war—the centuries-long war of man against bugs. . . . VE Day and VJ Day will be followed by VB Day. . . . If this view is correct, the long-sustained offensive of infiltrating bedbugs—commenced ages ago with the appearance of the first bed; the bomb-diving activities of mosquitoes, the guerrilla-like harassment of the human race by flies and silver fish and roaches and other anti-social beings—are all drawing to a close. . . . Lordly man, strangely enough, failing with small animals, has had notable success in taming the

FILMS

STATE FAIR. In case you are a cinemagoer of the vintage that remembers the original celluloid *State Fair*, make a note of the fact that this new version has been set to music. All the Frake family—father with his champion boar, mother with her prize pickles, Margy and Wayne with their romantic entanglements—are here once more, sketched against the colorful background of Iowa's annual fair; and Richard Rodgers and Oscar Hammerstein II have provided some lively songs, at least a couple of which promise to be hits. It is only honest to report that much of the dramatic material from Phil Stong's book has been sacrificed for tuneful animation. However, the results will please a large part of any audience. Cast in the role made famous by Janet Gaynor, we find Jeanne Crain, with Dana Andrews playing the reporter who awakens her interest in love. Dick Haymes is the son who learns about heartaches from the dance-band charmer, Vivian Blaine. Charles Winninger and Fay Bainter play the parts of the parents. Photographed in Technicolor, there are homey bits as well as a few spectacular interludes. There is something in this film that will appeal to any member of the family. (*Twentieth Century-Fox*)

DUFFY'S TAVERN. Probably every person who has laughed over the adventures of Archie on the radio will want to step right up to see this favorite in the flesh. On the whole, you will be satisfied—that is, if you enjoy an overlong vaudeville show; otherwise the going is slow at times, for this is a procession of acts strung together. Paramount has injected about every star on the lot into some skit, with Ed Gardner, as the inimitable Archie, in hot water in the center of things. When the manager of Duffy's gets into financial difficulties because of his generosity to ex-service men, theatre folk come to his aid and the plot explodes into air while Bing Crosby, with his four sons, Betty Hutton, Paulette Goddard, Eddie Bracken, Barry Fitzgerald (to name just a few) start to do their stuff. Hilarity and nonsense reign supreme, and most of it is good fun, though a couple of episodes should have been cleaned up. *Adults* will find this a grabbag of fun. (*Paramount*)

LADY ON A TRAIN. This picture makes one feel like sighing over the screen fate of its star, Deanna Durbin. The young girl who showed such promise and had such delightful vehicles is cast in a commonplace story about a mystery-story addict who sees a murder committed but is forced to prove it to an unbelieving world. With a few opportunities to use her lovely voice, Miss Durbin pleases most when she sings *Silent Night*. *Mature* audiences may be moderately entertained. (*Universal*)

MARY SHERIDAN

PARADE

bigger beasts. The lion, the tiger, he has confined to the jungle or to the zoo cage. . . . No party-giving host today is embarrassed by the unwanted rush of a lion or tiger into the midst of his guests. . . . Alas, no party-giving host even today can be too sure about bugs. . . . Even into the twentieth-century drawing-room, filled with guests of culture and refinement, a roach or two may intrude. . . . Even into the best controlled, guest-room bed, an unassuming bedbug may set up activities, bringing grief not only to the host but also to the guest occupying the bed. . . . Man's warfare against bugs, in a word, has not been a gratifying success. . . . If DDT should conduct this warfare to a triumphant conclusion, there would be left for man only one more major contest—the battle with himself.

Most of the misery in this world is caused not by bugs but by man. . . . If every man would sincerely wrestle with his own selfish urges—and conquer them—then peace, true peace, would come to the world. . . . The day of man's victory over self—VS Day—would place man in his proper relationship with God. . . . It would be one of the really great days in human history. . . . It would be celebrated not only on earth. . . . It would be celebrated also in Heaven.

JOHN A. TOOMEY

CORRESPONDENCE

WHAT KIND OF SECURITY?

EDITOR: Kindly note the contrast in the following sets of quotations. The first quotations are from the Pastoral Letter of the Archbishops and Bishops of the United States, September, 1919:

In the beginning the minimum wages for male workers should suffice only for the present needs of the family, but they should be gradually raised until they are adequate to future needs as well. That is, they should be ultimately high enough to make possible that amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity and old age. . . . The ideal to be kept in mind is a condition in which all the workers would themselves have the income and the responsibility of providing for all the needs and contingencies of life, both present and future. Hence all forms of State insurance should be regarded as merely a lesser evil, and should be so organized and administered as to hasten the coming of the normal condition.

The following quotations are from your editorial on the timely topic of *Home Security* in your August 25th issue:

Yet even full employment would not solve the economic problems of widows and orphans, the aged, the sick and disabled.

AMERICA also quoted this statement:

Social security has already become an essential part of the American way of life.

This reader is a strong booster for AMERICA but he cannot reconcile these statements of AMERICA with those of the Bishops quoted above, nor with other statements of the Bishops which are found in a 1940 statement on *The Church and the Social Order*.

Address withheld.

(This topic is touched upon in the Editorial More Home Security in this issue.—EDITOR.)

READER

MILAN UNIVERSITY VS. FASCISM

EDITOR: From an interesting communication sent by Msgr. Francesco Olgiati of Milan, I summarize the activities of the Catholic University of the Sacred Heart during the Nazi-Fascist period.

After having prophesied on July 25, 1943, "that the new atmosphere of liberty inaugurated in Italy" would make it possible "to re-establish the University program that was one of the titles of honor at the beginning of its life," the Catholic University of the Sacred Heart followed, from September 8 on, an undeviating policy—no act of recognition of the illegal government for any reason whatsoever, with the University ready to close its doors and suspend its life if such recognition, under any form whatever, should be requested or imposed.

The Rector, Father Gemelli, convoked the Academic Senate and communicated this decision to its members. It was received and followed enthusiastically by everyone. No professor took the oath of allegiance to the illegal government. No election of Deans of the Faculty was held, though the Republican Government had prescribed one for all universities. No doctorates were conferred, because the degree would have had to be given in the name of the Fascist Republic. The Rector conferred no degrees at all; in cases of necessity only documents stating the results of the examination were issued.

Several professors participated in the activities of the Committee of Liberation. Some especially distinguished themselves: Prof. Ezio Franceschini was sought at the University itself by the German SS troops immediately after the opening day of the academic year 1944-1945; the Rector, who refused to allow the search to be made, was threatened with arrest and transportation to the Hotel Regina, seat of the German SS; Prof. Matio Apollonio was attacked and dangerously assaulted by the Republicans as well as by the Ger-

mans; Prof. Cubertina was working most actively with the Committee of Liberation and had to escape to Switzerland; Prof. Giorgio Veslj, who was at the head of the Czechoslovakian Committee of Liberation in Italy, worked continually in accord with the Czechoslovakian Embassy in London and with the Military Committee of the Corps of Volunteers for Liberty.

All this while the life of the University continued, and the Rector called meetings of the professors for the study of Pontifical messages. When, on Christmas Day of 1944, the publication of the Pope's message on Democracy was prohibited in the newspapers, the Catholic University made a wide and public distribution of it to all its students, spoke of it in an address by the Rector. In the Social Days of March, 1945, with the help of some professors, the social and political thought of the Holy Father was explained to the students in several lessons. The University subsequently published the Pope's message in the *International Review of Social Sciences* directed by Prof. Francesco Vito, who, during all this period, had been acting as pro-rector.

The periodic lectures of the Rector to the students were the object of violent attacks by the Fascist press. The Partisans, or those students who were in hiding, were enrolled in a special register, and to everyone the opportunity was given to take the examinations or to obtain his degree in spite of high-penalty decrees forbidding them.

The University was prodigal with aids to Jewish students and those persecuted for political reasons. Father Gemelli kept up continual active cooperation with many of those who were working for liberation: Somma, Mattei, General Zambon, Attorney Luigi Meda, the architect Ugo Zanchetta, Attorney Achille Marazza, Dr. August DeGasperi, even to the point that the meeting of the General Command of Occupied Italy, Corps of Volunteers for Liberty, was held in his psychological laboratory in February, 1945.

At the expressed desire of the Committee of Liberation, classes were interrupted in March of this year. Tuition was never decreased—contrary to the decree of the Ministry.

Out of almost 6,000 students, only five did not adhere to the compact solidarity of their fellow students. Many of the students were interned in Germany; many were Partisans or were in hiding in order not to serve in the Fascist army. To all the means were given, contrary to the decreed prohibitions, to take their examinations. Some gave their lives in a heroic manner; among them men like Luigi Zampori, Emiliano Rinaldini, Sereno Risotti, Landolfo Cuttica, Giuseppe Ghiffi, all executed by the Nazi-Fascists. Many met death in prison, especially among those deported to Germany.

The attitude of Catholic University was the target of harsh attacks by *Repubblica fascista* (Fascist Republic), *Brigata nera* (Black Brigade) and other newspapers.

Msgr. Olgiati's communication records that in all this turbulent period the adoration of the Blessed Sacrament was continued in the Chapel of the Sacred Heart, even during the very days of the insurrection. During these days, too, under the auspices of Father Gemelli, there was established at the University a First Aid service for the wounded.

Finally, it is noted that two professors of Catholic University have been appointed Commissioners—a sign of the general esteem for the University—Prof. Apollonio for Instruction and Prof. Bontadini for Cult.

Brooklyn, N. Y.

LUIGI STURZO

APPRECIATION

EDITOR: Please accept these few words of praise for your work for the war victims and for the splendidly Catholic article by Father Gardiner on sacrifice and the suffering people of the war-torn lands. After reading so much of "It's their own fault" and "It's none of our business" one must offer thanks for the spirit of Christ and the Works of Mercy in Father Gardiner's appeal.

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THE WORD

SHORTLY AFTER Pearl Harbor, a famous man voiced a slogan that in the early days of the war became a rallying cry: "This war shall have been fought in vain if it does not result in a re-Christianization of the nations." The Gradual of the Mass for the Seventeenth Sunday after Pentecost expresses the same thought: "Blessed is the nation whose God is the Lord, whom He hath chosen for His inheritance."

The war is over—at least the fighting part of it. As we begin to ponder the fruits of it, it would be impossible to find a surer measuring rod. It has been a very costly war. The billions of dollars spent on it are but a poor index of its cost. The ruined cities, the exhaustion of raw materials, the disruption of homes, the homes that never had a chance to start, the millions dead and the millions starving who yet may die, the maimed minds and bodies of other millions of the living: all these cannot be counted in dollars. "The war shall have been fought in vain if it does not result in the re-Christianization of the nations."

Well? Has it? If it has not to date, is there hope, or better still, a determination that it yet will? Theoretically, at least, this re-Christianization of the nations is a simple thing. It merely means giving the right answer, then living the right answer to the all-important question Christ asks in today's Gospel: "What think you of Christ? Whose Son is He?" (Matt. 22: 34-46).

That is all. We answer: The Son of God and Himself true God. We answer that way because we have been taught from our earliest years so to answer. We answer that way because we have come to realize that only in the doctrines of Christ is there an answer to all the problems of human living. We answer that way because such is the only answer to be drawn from an unbiased reading of the Gospels.

Few of us have the time or the training to go into a thoroughly scientific study of the Gospels, but we all know that the keenest minds and all the scientific skill of the nineteenth century subjected the Gospels to the most searching, the most minute, often the most hostile scrutiny that any historical documents have ever had to endure. Out of all the scrutiny the Gospels emerged as the most authentic, the most proved, the most impregnable bit of history ever penned.

From the Gospels it is clear as anything in history is clear that Christ claimed to be the very Son of God, that He backed His claim by miracle after miracle, especially by the astounding miracle of His own Resurrection, foretold by Himself. He founded a Church to carry on His teachings, to speak in His name.

That is the very simple and very solid basis of the re-Christianization of the world. Christ is God. The Church speaks in His name. Either we accept Him as God or we do not accept Him at all. If we accept Him, we accept Him completely, His promise of Heaven as well as His threat of Hell, His humiliations and His sufferings as well as His great graciousness, His miracles and His mysteries, His consoling doctrines and His hard commands. We accept His way of life in all its completeness. We accept His right of Kingship over all our life and over all life, over our individual strivings for happiness, over our marriage and our family life, over business and political morals, over work and recreation and education, over our international dealings with all the men of the world who, too, are His subjects.

We do not argue with Christ. He is God. We do not accept Him only in part. To reject even one of His words is to deny that He is God, and thus shatter the whole foundation of our Faith. In doubts and difficulties, in conflict, in everything, we go back continually to that one big fact: Christ is God.

Obedience follows that fact, obedience to every least one of Christ's commands. Resignation follows, resignation to the wisdom of Christ in our regard. Security follows, security in His wisdom and His love. Peace follows and a deep contented joy. Love follows and an eagerness to draw ever closer to Christ who is Life and the inexhaustible source of all that is good in life.

And one more thing follows, a determination to give to all mankind the peace and security and joy that we have ourselves found in Christ, for we know that the world cannot find peace until it accepts Christ.

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AMERICA'S SEPTEMBER BOOK-LOG

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Bookdealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position, are both indicated—the frequency in the "totals" column, the relative position by the boxed numerals.

Boston—Jordan Marsh Company										
10	1		9	4	3	6	5	2		
3	6	7	9	10		1		5		
2	1	5	4		8	6		10		
1	2	4	3	7			10			
1	5			4	6	2		3	8	
1	3	2					4			
5	1	3	2				6	8		
2	1	7		9		4		8	5	
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1	2	4	10	3	8			6		
1	3	7	6	9		2				
2	1		5	3						
1	2	8	3	5						
TOTALS	38	41	27	27	26	23	14	16	12	13

TEN BEST SELLING BOOKS

- I. *The World, The Flesh and Father Smith*—Marshall
- II. *Too Small A World*—Maynard
- III. *The New Testament*—Knox
- IV. *Personality & Successful Living*—Magner
- V. *The Scarlet Lily*—Murphy
- VI. *This Bread*—Buchanan
- VII. *No Greater Love*—Spellman
- VIII. *Francesca Cabrini*—Borden
- IX. *Your Second Childhood*—Feeney
- X. *Three Religious Rebels*—Raymond

BOOKS OF LASTING VALUE

P. J. Kenedy & Sons of New York selects as its choice of the ten currently available books which have proved, over the years, to be of most lasting value the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual monthly report spots books of permanent interest. The asterisk indicates that the book has appeared in the Book Log's monthly report.

1. Confessions of St. Augustine

Frank Sheed
Sheed & Ward

2. Christ, the Life of the Soul

Abbot Marmion, O.S.B.
B. Herder Book Co.

3. St. Teresa of Avila*

William Thomas Walsh
The Bruce Publishing Co.

4. Souer Thérèse

T. N. Taylor
P. J. Kenedy & Sons

5. Gilbert Keith Chesterton*

Maisie Ward
Sheed & Ward

6. Outline History of the Church by Centuries

Joseph McSorley
B. Herder Book Co.

7. Family That Overtook Christ*

Rev. M. Raymond, O.C.S.O.
P. J. Kenedy & Sons

8. Personality and Successful Living*

Rev. James A. Magner
The Bruce Publishing Co.

9. Paul of Tarsus

Joseph Holzner
B. Herder Book Co.

10. To the End of the World

Helen White
The Macmillan Co.

The Catholic Book-of-the-Month Club's September choice:

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